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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nögelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus קָטַל *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns, from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

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PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודות). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּף Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָא Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יֹדֶה Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עַיִן Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֶשֶׁשׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ׀ with a point in its bosom has the sound of *b*, ׀ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ׀ is pronounced as *g*, ׀ unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ׀ is *d*, ׀ unpointed is the aspirate *dh*, equivalent to *th* in *the*; ׀ is *k*, ׀ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ׀, is commonly neglected in modern reading; ׀ is *p*, ׀ unpointed is *ph* or *f*; ׀ is *t*, ׀ unpointed *th* in *thin*. The letter ׀ with a dot over its right arm is pronounced like *sh*, and called *Shîn*; ׀ with a dot over its left arm is called *Sîn*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ט Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוֹלֶת *shibboleth* with סִבְבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבִיל *to be wise*, סָבִיל *to be foolish*; שָׁכַר *to be drunken*, שָׂכַר *to hire*, סָכַר *to shut up*; שָׁר *to look*, שָׂר *to rule*, סָר *to turn back*; שָׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, שְׂכָלָה Ecces. 1 : 17 for סְכָלָה. The original identity of ש and ש is apparent from the etymological connection between שָׂאֵר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שִׁיָּרִי *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **ס** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **ס** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ז** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **זְמַן** *Tómos* *ῥῶα*, **זֵלִי** ' *Ηλί*, **זְמַן** *Ἀμαλὴ*. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַנְךָ** *Sh'mang*, **זְמַן** *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; **ז פ נ מ כ** when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, **ך ך ך ך**, or closed up by joining its last with its initial stroke, thus **כ**.

a. The few instances in which final letters are found in the middle of words, as **לְכַרְבֵּה** Isa. 9 : 6, or their ordinary forms at the end, as **יָהּ** Neh. 2 : 13, **יָנִי** Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as **וְכִנֶּה** Ps. 80 : 16, or smaller, as **בְּהַבְרָאִים** Gen. 2 : 4, or above the line, as **מִיָּדָה** Ps. 80 : 14, or inverted, as **בְּחִסְעַי** Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as **וַיִּשְׁמְרוּ** Gen. 33 : 4, **לִלְלָא** Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended **נ** in **וַיִּשְׁמְרוּ** Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In **וְהָרָן** Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; **וַיִּיָּדָה** Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of "Αλφ*a*, etc., which points to the Aramaic form אֵלֶף.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ז ח ט	(כּי)	נ מ ל
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ז and ט superfluous, while the Greeks made of them Ϟ and ξ; ג and ד, in Greek γ and δ, become in Latin C and G, while ה, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ר has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
	{	א ה ח ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
	{	ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
	{	ג כ ק	
	{	ד ת ט	
	{		

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ פ ת and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat ט as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as א into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֶתָּן מֹשֶׁה וְקָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הַאֲמַתִּיר** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ח** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **בִּינָה שְׂמֵלֶכְהוּ** for *his work is understanding*; **אֲנִי שְׁלֵמָה** *I am perfect*; **כֹּחַב** *I Solomon am writing*; **אֲךְ הַבְנֵה** *only build thou my peace*; **כַּשְׂרִיל אֵב הַמֶּן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלַינוּ** *Moses has written to us*. To which Nordheimer has added **שֶׂאֵל הֶן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **אֵי** **הֵי** **לֵי** **וֵי**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגוֹמֵר** *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ה** with the letters immediately preceding; thus **הק** or **ק** 500, **הר** or **ר** 600, **הש** or **ש** 700, **הת** or **ת** 800, **הק** or **ק** 900. Thou-

sands are represented by units with two dots placed over them, thus שׁ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תבא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דְּבַר *he spake*, in Ex. 6: 29 דְּבַר *speak* and הִדְבֵּר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 הָאָרָר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; והשבתי is in Jer. 32: 37 first והשבתי *and I will bring them again*, and then וְהִשְׁבַּחְתִּים *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 מְנִיחִים *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō*; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lat* Judg. 4:21, דָּאֵג *dāg* Neh. 13:16 K'thibh, קָאֵם *kām* Hos. 10:14, זָאֵזֵל *zāzēl* Lev. 16:8, רָאֵשׁ *rāsh* Prov. 10:4 and in a few other passages, אַמָּאסָאךְ *tsavvār* Hos. 4:6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גָּלָה *gālā*, מַלְכָּה *malkā*, אַתָּה *atta*, rarely and only as an Aramæism by א, e. g. חֲגֹגָא *hhoggā* Isa. 19:17, קֹרְחָא *korhḥā* Ezek. 27:31 K'thibh, גַּבְחָא *gābh'hā* Ezek. 31:5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִירְתִּים or צִירְתִּיִם *tsivṛṭhīm*, צִירְתִּי *tsivṛṭhī*; שָׁבוּ or שִׁבּוּ *shubhu*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מִנְיָקוֹת *mēnīkōth*, נְסִיגָתִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6:11, 30:8, and perhaps יַנְאֵלִים *yānēls* Eccles. 12:5; זֹאֵה *zō'h*, פֹּרֹאֵה *pōrōth* Ezek. 31:8, בִּלְטִסְוֹתָהּ *bitlsōthāh* Ezek. 47:11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּה *malkhē*, מַלְכֹּה *malḳō*; הִיָּה *h'yē*, פָּרֹה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יְהִיָּה *yih'yē*, תְּהִיָּנָה or תְּהִיָּנָה *ti'h'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sobhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבִּיב 2 Kin. 8:21; *yā'kōbh* is יַעֲקֹב except in Jer. 33:26 where it is יַעֲקִיב; *thēāse* is תְּהַשֵּׁה, but in Ex. 25:31 תְּהַשֵּׁה; *ēthām* according to the analogy of similar grammatical forms would be אֵהָם, but in Ps. 19:14 it is אֵהָם; *hēmār* is in Jer. 2:11 written in both the usual and an unusual way, הִמְיָר and הִמְיָר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11:1, where it is מַלְאכִים; *g'bhūloth* is in Deut. 32:8 גְּבֻלֹת, in Isa. 10:13 גְּבֻלֹת, in Ps. 74:17 גְּבֻלֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and *pō* פֹּה, פִּי, פִּי, פִּי. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *lō'h* אֵלֶיהָ, *lō'hīm* אֵלֵיהֶם; *nāthūn* נָתַן, *n'thūnīm* נָתַנִּים or נָתַנִּים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵה *kō'hḥ* Dan. 11:6, always elsewhere כֹּה; קֹדֶשׁ *kōdhesḥ* Dan. 11:30, for קֹדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere רִידִי. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אֲדִירִים Ex. 15:10, אֲדִירִים Ezek. 32:18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, רשון *rīshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

<i>Long Vowels.</i>			<i>Short Vowels.</i>		
קָמֶץ	Kā'-mets	<i>ā</i> ¯	פָּתַח	Pát-tahh	<i>ă</i> ¯
צֵרִי	Tsé'-rē	<i>ē</i> ¯	סֶגוּל	Se'-ghōl	<i>ě</i> ¯
חֹלֶם	Hhō'-lem	<i>ō</i> ¯	קָמֶץ חֹטֵף	Kā'-mets Hhā-tūph'	<i>ō</i> ¯

Doubtful Vowels.

חֵירֶק	Hhī'-rik	¯	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	---	} <i>ū</i> or <i>ũ</i>
קִבּוּץ	Kīb'-buts	¯	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by שׁ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows שׁ or precedes שׁ it is written over its opposite arm,

e. g. שֹׁמֶר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שְׁ will be *ōsh* and שֹׁ *ōs*; if it have itself no vowel-sign, ש will be *sō* and שׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וּ = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וּ, but וְ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וּ, and וְ, וּ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits, that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebræica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְרִי *Elh'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghesch forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesch forte belong only to consonants: thus קֹוֶקָה *kōvekā*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיּוּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, נֶה *nē*, גֵּץ *gē*, בּוֹ *bō*, לוֹ *lō*, but שָׁרִי *sāray*, גֹּי *gōy*, גָּלִי *gālīy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination וי is pronounced *āv*, עָנִי and אָנִי *ānāv*, סָתִי and סָתִי *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. טַלֵּה *tlē*, רִישׁוֹן *rīshōn*, פֹּרֶה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. יְהִי־אֵלָהּ Jer. 27:20, הָיָה־אֵלָהּ Ezek. 27:15, אֶת־הָרִי־בִיר Ps. 30:4, וְסִגְרֵי־כֶסֶף Isa. 44:17, לִכְבֹּל־אֵלָהּ Jer. 33:8, וְהָיָה־לִּבִּי Nah. 1:3. In אֶת־יְהִי־אֵלָהּ 2 Chron. 8:18, and אֶת־הָיָה־אֵלָהּ Deut. 32:13, א represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. אֶת־הָאֵלָהּ Num. 1:10, אֶת־הָאֵלָהּ 2 Sam. 2:19, also written אֶת־הָאֵלָהּ 1 Chron. 2:16. In such words as נֹשֶׁבֶתָהּ Jer. 22:6, אֶת־הָאֵלָהּ Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נוֹשְׁבוּ, שֹׁשְׁבוּ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִיֹּת *mūt*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, קָמֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהִמְיָחִיו *vah^amīttiv* 1 Sam. 17:35, בִּיקְרוּהֶיךָ *bikk^arothekhā* Ps. 45:10, לִיקְהָתֶּךָ *likk^ahath* Prov. 30:17. In צִקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik^alag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הִחֻקִּי *hhukkē*, לִאֲמִים *l^aummim*, חִחֻקָּה *hhukkā* Ps. 102:5, אֲלֹגִים 2 Chron. 2:7, זִנְיָה Ezek. 16:34. °

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagheshe-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשַׁמְרֶם, מְלֻכָּה, קִשְׁטָּה, מְלֻכָּה, נְהֻלָּה, אֲמָרָה, אֲמָרָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִיזְיָקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **הַשָּׂאת**, **וַבָּאת** Ruth 3 : 4 ; **הָהִלִּית** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וַבָּאתָ** 2 Sam. 14 : 3 ; **וְהָלִיתָ** 2 Sam. 14 : 2 ; **וְהָלִיתָ** Judg. 13 : 3 ; **הוֹצֵאתָ** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed *otiant*, and is left unpointed, e. g. **הוּא רַבּוֹא וְלִרְאָה הָטָא**.

a. Final **ך** may receive *Sh'va* for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַגְלֶיךָ** *Sh'va* is omitted with the closing letters because the **ר** is not sounded.

2. *Sh'va* may be either silent (**נָה** *quiescens*), or vocal (**נֶה** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a *Sh'va* so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתָּם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) *Sh'va* was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **רַבְּבֶדֶד** *y'abbēdh*, **שֹׁעֵת** *s'ēth*, **דְּעִי** *d'ū*, and if accompanied by *Methegh*, § 44, it had the full sound of that vowel, e. g. **שׁוּאֵי** *sūū*, **לִזְחִלִּים** *lizzhīlīm*. (2.) Before *Yodh* it inclined to *i*, e. g. **בְּיָאֵקוֹב** *b'ya'kōbh*, **כְּיוֹם** *k'yōm*, and with *Methegh* was sounded as *Hhirik*, e. g. **בְּיָד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרַקְהָא** *b'rākḥā*, **גְּלִילִים** *g'līlīm*, and with *Methegh* was pronounced as *Pattahh* **בְּמַכְהֵלוֹת** *bamakhēloth*.

3. *Sh'va* may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Patahh ֿ; thus, עֹמֶד ^a*mōdh*.

Hhātēph-Seghol ֿ; thus, עֹמֶר ^e*mōr*.

Hhātēph-Kamets ֿ; thus, עֹלֶיךָ ^h*hēlī*.

a. Hhātēph (סֶחַף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Patahh וְיָחֹב Gen. 2:12, הַבְּרָכָה Gen. 27:38; Hhateph-Kamets לִקְרָה Gen. 2:23, אֶבְרָהָם Jer. 31:33; but never Hhateph-Seghol except צִלְצֹלִים 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בְּסֶפֶרָה 2 Kin. 2:1, בְּסֶפֶרָה ver. 11.

PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Patahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū^ahh*, שֹׁמֵר *shūmō^a*, מַגְבִּיחַ *maghbī^ah*, שֹׁמֵרָה *shūma^at*, יִחַד *yi^ahhd*.

a. Some grammarians deny that Patahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Patahh, and that שֹׁמֵרָה should accordingly be read *shāmaat*, and יִחַד *yihhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Patahh furtive, and represent an antecedent vowel-sound. In some manuscripts Patahh furtive is written as Hhateph-Patahh, or even as simple Sh'va; thus, רָקִיבָה or רָקִיבָה for רָקִיבָה.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of א occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. אֶלֶל *lkhā*, עֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַתָּם *kam-tem*, הִלַּכְתָּם *hū-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus עֲרֹץ *z'rō^a*, אֲנִי *onī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

α. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אֶלֶם	אֶלְהִים	בְּרוֹא	בְּיוֹם	אֶלֶם	הִזְדַּח	סֵפֶר	זֶה
<i>ā-dhā'm</i>	<i>'lo-hī'm</i>	<i>b'rō'</i>	<i>b'yō'm</i>	<i>ā-dhā'm</i>	<i>to-l'dhō'th</i>	<i>sē'-pher</i>	<i>zé'</i>
Gen. 5 : 1. אֶתֹּ							
		הָאֵלֹהִים	בְּדִבְרֵהֶם				
		<i>o-thō'</i>	<i>ā-sā'</i>	<i>'lo-hī'm</i>	<i>bidh-mā'th</i>		

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטָלָה $k(1) + \bar{a}(2) = 3$, $t(1) + a(1) + l(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הֶזְזָה *hă-ēlh* is for הִזְזָה, and הָהָא *hā-hā'* for *hāh-hū'*: such words as הִשָּׂא, שָׂרָא, מָלָא, הִזָּה, קָצָה are formed after the analogy of מָלָךְ. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְלִשְׁטִיטֶזֶר *bēl-l'shāts-tsār*, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. הַיְיִדִּים, הַהֲרִים, קַגְזֶר. The same is the case when a long vowel is retained before Makkeph, e. g. שֶׁתִּכְרִי. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or רָשׁ *yī-rash*, יִבְנוּ *yibh-nū*, גְּבִילֹו or גְּבִלֹו *g'blhū-lō*, יָדָר or יִדָר *yul-ladh*, כָּלָם or כִּלָּם *kul-lām*, מְעִיזִי

or מִזְזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גָּבִיל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. בָּלֵז, רָזַשׁ, יָרַב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in הָהָלָה, הָהָלָה, יָרָא-עָלָי Gen. 22:8, which follow the analogy of יָקָטַל, and in סָבַבִּי Isa. 10:34, קָמַצְתָּ the first vowel is short; in יִשְׁמְרֶה, גְּבַלְכֶם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יָרָאִי *yī-r'ū*, from יָרָא *to fear*, and יִשְׁנֵי *yī-sh'nū* from יָשָׁן *to sleep*; but יָרָאִי *yir-ū* from יָרָא *to see*, and יִשְׁנֵי *yish-nū* from שָׁנָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, הִפְשִׁי *hhoph-shī*, מֶרֶה *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. הִכְמָה *hhokh-mā*, הִכְמָה *hhū-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּהָרִי *bo-hh^orī*, תֹּחַבְדֶּם *to obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נִיּוֹת with the prefixed conjunction *vo^oniyyōth*, הַנִּיּוֹת with the article *hā^oniyyā*; נֶמֶד in the Hophal *yo^omadh*, יְהֹאֲרֵה Isa. 44:13 in the Piel *y^othā^o-rēhū*. The first vowel is *ō* in צְהָרִים from צָהַר, קָדָשִׁים from קָדַשׁ, קָדֵשׁ from קָדַשׁ, נֶשְׁקָה־לִּי Isa. 38:14, קָה־לִּי Num. 22:11, אָה־לִּי Num. 23:7 and the like, and the first two vowels in such words as פָּעַלְלָם from פָּעַל, מָאֲסָם Isa. 30:12 from מָאֵס, קָרַבָם Deut. 20:2, קָטְבָה Hos. 13:14, קָטְוִי 2 Chron. 10:10, קָבַלְעָם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁהִי Job 16:19 from שָׁהַד, הָרָשׁ from הָרַשׁ, בָּמִי from בָּמָה, and in מָאֲסָה and קָרַבָה and the like, because it is originally and properly Kamets. The word שְׁמֵרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: הָרָבִי Ps. 38:21, בָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָגַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 יָרְנָם the points belong to the marginal reading יָרַם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מָנֶה Ps. 16:5, קָרַב Ps. 55:19, 22, כָּהֶן Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָהָ שָׁב Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ō*, e. g. וְנָגַף Ex. 21:22 *v'nāgh'phā*, וְנָגְרִי Ex. 21:35 *ūmākh'rā*. § 45. 5.

b. Inasmuch as מְהָרִי is derived from מָהַר *māhhar*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הָרָבִי 1 Sam. 13:21, הָרַבְוֹת Eccles. 12:11

and הָלָלִי Num. 24 : 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרָהֵן Ezek. 40 : 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhan*, etc. In יָשָׁפָה *jasper*, and בְּרָקָה *emerald*, Ezek. 28 : 13. which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (τ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh ; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבָלִי Ezek. 26 : 9 in the editions of Michaelis and Van der Hooght is an impossible one if (τ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *ā* ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זָכַרְתָּם *z'kharṭām*, זָכַרְתָּ *zākharṭ*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent : זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְחִי *zikh-ī*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows : הִזְכָּרִים = הִזְכָּרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables ; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיְבַחְשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלָלְךָ *hal'lū*, קִלְלָתְךָ *kil'lath*, צִלְלוֹ *tsil'lō*, אָלַי *al'lay*, חִיקְכֶּם *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּה, for example, ה belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ה כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבִרְתִּי בָאֵי Ex. 1:1, פֶּן זַתָּהּ Gen. 3:22, or ending in a consonant, מִצְלִיחַ הָרָקִי, אֶל־בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיְתָה תָּהִי, פָּנֵי תָהִים Gen. 1:2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֶל־יְיָ, which ends in a consonant. In a very few cases, however, e. g. אֶל־יְיָ Ps. 68:18, קוֹרְאֵהוּ Isa. 34:11, שָׁלַח בָּהּ Ezek. 23:42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahlih furtive, e. g. שְׂמֵנָה, נִסְתַּחֲרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וּבִרְתִּי, עֲבָדָהֶם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܫ (דָּגִישׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is ܕܓܝܫ (דָּגִישׁ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܓܝܫ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܓܝܫ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bbabh* with the prefix בַּ becomes בִּלְבַב *bil'bbabh*, not בִּלְבָב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ from עָבַד; yet with occasional exceptions, as בָּאֲסָפָם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִשְׁבֹּדוּ, הִשְׁבֹּדוּ for הִשְׁבֹּדוּ, הִשְׁבֹּדוּ. (3) The construct plural of nouns עֲבָרִים from עָבַר, מְבָרִים from מָבַר, מְבָרִים from מָבַר, though with occasional exceptions, as רִשְׁפִּי Cant. 8: 6, but רִשְׁפִּי Ps. 76: 4, צִמְרִי Isa. 5: 10, חֲרָפוֹת Ps. 69: 10, בְּרִיִּי Gen. 50: 23, but בְּרִיִּי Judg. 7: 6; בְּגֵדִי, בְּגֵדִי from בָּגַד are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מְלָכוֹת from מֶלֶךְ, בְּלָדוֹת from בָּלָד, עֲבָדָת (only occurring with suffixes) from עָבַד, but not מְרָדוֹת. Also a few other nouns of different forms, viz.: מְרָדָתִי, מְרָדָתִי, but מְרָדָתִי, מְרָדָתִי, מְרָדָתִי, מְרָדָתִי Josh. 15: 38, מְרָדָתִי Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. הִרְדֵּתָם Gen. 29: 5 from הִרְדֵּתָם, and inseparable prepositions, e. g. לְרִדְּךָ from רָדַךְ, בְּרִדְּךָ from רָדַךְ, רִדְּךָ from רָדַךְ. Usage is not uniform in the case of Kal infinitives follow-

doubled in the pronunciation; thus, וַיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרָאֵר, מְרָר.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְקֹד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (ّ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. כָּרְתִּי, formed by appending the syllable תִּי to the root כָּרַת; כָּרְתִּי composed of the same syllable and the root כָּרַת, whose last letter is changed to ת to conform with that which follows; סָבִי from סָבָב. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַלֵּךְ, הִלָּךְ, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. יָסַב for יִסַּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. קִימוֹ צֵאִי, נִהְיֶה-לָּהּ, מֵהָ-זֶּה. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. יִנְיָבִי *inn'blhē* for יִנְיָבִי *in'blhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. הִתְהַלֵּי. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun מִה, e. g. מִה כּוֹב וּמִה-יָקָר Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43. e. g. לִקְהָתָה-זֶה Gen. 2: 23. אֶבְלָתָה-שָׁם Deut. 27: 7. וְהָרְתָה לוֹ Num. 25: 13. עֲנִתָה-בִּי Gen. 30: 33; וְהִתְהַלֵּה Num. 34: 6, 7. 9. מִשָּׁה לְאַחֵר Ex. 13: 1 (where the accent is on the ultimate), מִשָּׁה-רֵחָה Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קִימוֹ צֵאִי Gen. 19: 14. וְאַחֲרָיו לֹא 1 Sam. 8: 19. once after the liquid ר, e. g. וְיִאֲמַר לֹא 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. מִצָּה Ex. 4: 2 for מִה צָה, so מִלְכָּם Isa. 3: 15, מִהִלָּאָה Mal. 1: 13, בְּסִטְאָאָה

Isa. 27:8, and possibly אֶרֶץ־אֶרֶץ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָם Hos. 3:2.	וְיָקָרְךָ 1 Sam. 28:10.	סֶבְלִי Isa. 9:3, 10:27.
בִּיקְרוֹתֶיךָ Ps. 45:10.	בְּסִתּוֹתֶיךָ (?) Ezek. 13:20.	עֲנִיִּי Deut. 32:32.
הַזְבָּחִים Am. 5:25.	פְּנֵי־לֹחֶךָ Isa. 33:1.	עֲנִיִּי 2 Sam. 23:27, Jer. 29:27.
הַזְבָּחֶיךָ Gen. 18:21.	מִשְׁחֵי־וְ or מִשְׁחֵי־וְ Ps. 89:45.	עֲצֵבֶיךָ Isa. 58:3.
הַזְבָּחֶיךָ Gen. 37:32.	מִמְּנוֹתָ Joel 1:17.	עֲצֵרֶיךָ Am. 5:21.
הַזְבָּחֶיךָ Gen. 17:17.	מִמְּנוֹתָ Job 9:18.	עֲנִיִּי (?) Cant. 1:8.
הַזְבָּחֶיךָ 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִמְּנוֹתָ Nah. 3:17.	עֲנִיִּי Ps. 89:52.
הַזְבָּחֶיךָ Job 17:2.	מִמְּנוֹתָ Ex. 15:17.	עֲנִיִּי Ps. 77:20.
הַזְבָּחֶיךָ Ex. 2:3.	מִמְּנוֹתָ Deut. 23:11.	עֲנִיִּי Prov. 27:25.
הַזְבָּחֶיךָ (?) Judg. 20:43.	נָבֵאָה Job 30:8.	עֲנִיִּי Ps. 119; 139.
הַזְבָּחֶיךָ 1 Sam. 1:6.	נָבֵאָה Ps. 141:3.	עֲנִיִּי Ps. 88:17.
חֶלְבֶּיךָ Isa. 57:6.	נָבֵאָה Prov. 4:13.	עֲנִיִּי (?) Ps. 37:15, Isa. 5:28.
יָקָרְךָ Gen. 49:10.	נָבֵאָה Judg. 20:32.	עֲנִיִּי Zech. 4:12.
לִי־יָקָרְךָ Prov. 30:17.	סֶבְלִי Jer. 4:7.	עֲנִיִּי Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִלְלִי Judg. 5:7, 1 Sam. 2:5; וַיִּהְיֶיךָ Job 29:21; וַיִּהְיֶיךָ or וַיִּהְיֶיךָ Job 21:13; וַיִּהְיֶיךָ Isa. 33:12, Jer. 51:58; וַיִּהְיֶיךָ Ezek. 21:15; וַיִּהְיֶיךָ Ezek. 6:9; וַיִּהְיֶיךָ Jer. 51:30; וַיִּהְיֶיךָ Ezek. 27:19; וַיִּהְיֶיךָ (?) Isa. 19:6; and probably וַיִּהְיֶיךָ Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶהָ, נָהָ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי, טָב, טָבִי; וַיִּהְיֶיךָ abridged from וַיִּהְיֶיךָ; וַיִּהְיֶיךָ from וַיִּהְיֶיךָ. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עָנָוִים for עָנָוִים, כָּסָאֵ for כָּסָאֵ, particularly after prefixes, as Vav conversive, the article and preposition מֵ, so נִהְיֵי, הַמִּבְקֵשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8 : 2 for מִבְּצִיר, תִּתְּנֵנִי Isa. 22 : 10 for תִּתְּנֵנִי, זָכְרוֹן from זָכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּעֲלֶנָּה Ruth 1 : 13 for תִּעֲלֶנָּה.

MAPPĪK.

§ 26. Mappīk (מַפִּיק *bringing out or uttering*), is a point in one of the letters א ו ה י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in א, נִבְרָאוּ Gen. 43 : 26, Ezra 8 : 18, תִּבְרָאוּ Lev. 23 : 17, רָאוּ Job 33 : 21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHĒ.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסֵדָה Ex. 9:18, וְשִׁזְרָה Lev. 13:4, בְּהִטָּה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תִּשְׁשֶׁה-לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלִיכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְקֻמָּה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

* 1. Sillak	(,)	סִלָּק
* 2. Athnah.	(^)	אַתְנַחֲ

CLASS II. *Kings.*

3. S'gholta	([*])	סְגֹלְתָא <i>postp.</i>
4. Zakēph Katōn	(ⁱ)	זָקֶפֶה קָטוֹן
5. Zakēph Gadhol	(^h)	זָקֶפֶה גָּדוֹל
*6. Tiphhhā	(₁)	טִפְחָא

CLASS III. *Dukes.*

7. R'bhī	([·])	רְבִיז
*8. Shalsheleth	(ⁱ)	שְׁלִשְׁלֶת
*9. Zarkā	([∞])	זָרְקָא <i>postp.</i>
10. Pashta	([·])	פָּשְׁטָא <i>postp.</i>
11. Y'thībh	(₁)	יְתִיב <i>prep.</i>
12. T'bhīr	(₂)	תְּבִיר

CLASS IV. *Counts.*

*13. Pazēr	(^υ)	פָּזֵר
14. Karnē Phārā	(^ρ)	קַרְנֵי פָרָה
15. T'līshā Gh'dhola	(^ρ)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	([·])	גֶּרֶשׁ
17. G'rāshayim	([·])	גֶּרֶשָׁיִם
*18. P'sīk	(ⁱ)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,

viz :

*19. Merkā	(₁)	מֶרְקָא
*20. Mūnahh	(₂)	מוֹנַחַח
21. Merkā Kh'phūla	(₃)	מֶרְקָא כְּפֻלָּה
*22. Mahpakh	(₄)	מַחְפֶּף
23. Dargā	(₅)	דָּרְגָא
*24. Kadh mā	(₆)	קַדְמָא
*25. Yerahh ben Yōmō	(₇)	יְרַח בְּנוֹמֹ
26. T'līshā K'tannā	(₈)	תְּלִישָׁא קַטְנָא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshe-lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphkha, *palm of the hand*; R'bhi, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashia, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*. i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphkha is also called Tarbha (תִּרְבָּה). Munahh with P'sik is called L'gharmeh (לְגַרְמֵהּ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quouam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubia Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives Y'thibh and P'sik being omitted altogether.

§ 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיִּשָּׁק Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44 ; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיִּשָּׁר Gen. 1 : 7, מִלְאָכֹה Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיִּשָּׁר Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide ; thus, in וַיִּרְגֶּה Gen. 26 : 4, צִאֲתָהּ Deut. 16 : 3, the accent is Pashta, but in וַיִּלְוֶרְגֶּה Gen. 17 : 8, צִאֲתָהּ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וַיִּשָּׁב Gen. 1 : 11, כִּי Gen. 31 : 6, Deut. 10 : 17 ; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיִּהְיֶה Gen. 2 : 14, כִּי Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide ; thus, in וַיִּהְיֶה the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	(˙)	הַפְּקֹדֶה
2. Athnahh	(_^)	הַפְּקֹדֶה
3. Merka-Mahpakh	(_^)	הַפְּקֹדֶה

Class II.

4. R'bhi*	(˙)	הַפְּקֹדֶה
5. Pazer	(˘)	הַפְּקֹדֶה
6. R'bhi* Geresh	(˘)	הַפְּקֹדֶה
7. Tiphkha initial	(_˙)	הַפְּקֹדֶה <i>prep.</i>
8. Zarka	([˙])	הַפְּקֹדֶה <i>postp.</i>
9. P'sik	(_˙)	הַפְּקֹדֶה <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּד
11. Merka-Zarka	(,~)	הַקְבֹּד
12. Mahpakh	(,˘)	הַקְבֹּד
13. Mahpakh-Zarka	(,~˘)	הַקְבֹּד
14. Munahh	(,˘)	הַקְבֹּד
15. Munahh superior	(,˘˘)	הַקְבֹּד
16. Yerahh ben Yomo	(,˘)	הַקְבֹּד
17. Kadhma	(,˘)	הַקְבֹּד
18. Tiphhha	(,˘)	הַקְבֹּד
19. Shalshleth	(,˘˘˘)	הַקְבֹּד

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. כְּנֶשֶׁת בְּכֶזֶם Ps. 31:10, מְבִיא פְּהָרִים Prov. 8:3, רִהַף־שִׁי בְּמוֹמָה Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָא *from below*), and in the latter Milēl (מִלְעִיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *לֶרֶב*, *שָׁדָה*, *וּתְצַמְדָּה*, *וַיִּזְחַק*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *זָכְרוּן*, *הִתְפַּלֵּל*, *וַיִּפְלֹד*, *פָּלַד*, *פָּלָד*, *פָּלֵד*, *פָּלֶד*; *זָכְרוּ*, *זָכְרִי*; *יִזְמַם*; *אֶרְגְּמָן*; *מִדְּבָר*, *מִדְּבָרִי*; *זָכְרוּן*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *לֶגֶל*, *לֶגֶלֶת*, *אֶהוּ*, *בֵּית*, *נֶצַח*, *סֶפֶר*, *מֶלֶךְ*, *יִשְׁתַּחֲוֶה*.

a. *נִצְחָה* Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

suffixes נִי, נָה, נִי, נָה, or the verbal affixes תִּי, תָּה, תִּי, תָּה, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: בָּסָה, בָּסָהוּ, בָּסָמוּ, בָּסָתָנִי, מָאָס, מָאָסָה, מָאָסָהוּ; קָלָה, קָלָהוּ, קָלָתָהּ, קָלָתָהּ. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix הֵ follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. לֵד, לֵדָה, לֵדָהּ, אֲבִיָּה, אֲבִיָּהּ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מָאָסָתִי, מָאָסָתִי, מָאָסָתִים; רָמָהוּ, רָמָהוּ, רָמָהוּ.

3. A mixed syllable, whether an affix as תָּה, תִּי, or suffix as כָּם, כֵּן, הֵם, הֵן, will attract the accent to itself, הִלְכָּם, הִלְכָּהּ; מִלְכָּם, מִלְכָּהּ, from מִלְכָּהּ; הָרִים, הָרִים, from הָרִים. In the unusual form כָּלָהֶם 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, וַיֵּאמֶר, וַיֵּאמֶר, וַיֵּשֶׁב, וַיֵּשֶׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálicity*, *personificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָהָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מָהָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבָה; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעָה, יָרַע *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קָמַי *arise thou (fem.)*, קָמַי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְלוּלָה Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָנְזְלָה לָּהּ Deut. 32 : 36, וְהִיאָבְדִי לְרָךְ Ps. 2 : 12, לָתֵת לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, קָנוּ לְבָעֵר Num. 24 : 22, נָגַל אֶינָן Isa. 40 : 7, הִשְׁמַע עָם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנִי, אֲנִי; אֲתָה, אֲתָה; עָתָה, עָתָה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּלְךָ, וַיִּלְךָ; so וַיִּגְמַל, וַיִּגְמַל. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. יִרְאָה Gen. 41 : 33 for יִרְאָה; so הִשָּׁע Zech. 9 : 5, Mic. 7 : 10, הִשָּׁע Ps. 39 : 14 for הִשָּׁע.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 הָאֵרֶץ . . . אֲלֵהֶם; three clauses

are much less frequent, Gen. 1 : 7 *הַרְקִיז . . . לְרִקִּיז . בֵּן* : 7
23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, *יְרֵמִיָּה . . . מִפִּיָּה . . . לְלִלָה . . . לְעֶשְׂוֹת . בִּי*, in 2 Kin. 1 : 6 into six, *אֶלְוִי . . . יְהוֹזָבָב . . . בְּיִשְׂרָאֵל . שֶׁלֹּחַ לְדָרֶשׁ . . . עֲקָרִיָּה*. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	∴	}	∴(∴)	∴	∴(∴)∴ ⁹	}	∴(∴)∴ ⁹
	∴	∴						
			∴	∴(∴)	∴	∴(∴)∴ ⁹		
SECONDARY SECTIONS.			∴	∴	∴(∴)	∴(∴)∴ ⁹	}	∴(∴)∴ ⁹
			∴					
					∴	∴(∴)∴(∴)		
UNUSUAL SECTIONS.					∴		∴	}
					∴		∴	

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^{‘k} Pashta ^{‘p}, Mahpakh ^{‘m}, Y’thibh ^{‘y}.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh’phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T’bhir, Gen. 1 : 4. If T’bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T’lisha K’tanna, Gen. 2 : 19. The next Disjunctive before T’bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G’rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T’lisha K’tanna, Gen. 2 : 5, or Munahh with P’sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12;

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : **אֶתְּ בִּשְׁרֵי** Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhia^a.*—The first Conjunctive before R'bhia^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhia^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer.*—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola.*—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where וְאֵת־בְּרִית־בֵּין־בְּנֵי־יִשְׂרָאֵל corresponds to the preceding וְאֵת־בְּרִית־בֵּין־בְּנֵי־יִשְׂרָאֵל. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalsheth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48 : 11. T'bhîr is preceded by four Conjunctives, Josh. 10 : 11, 2 Chron. 22 : 11, Isa. 66 : 20; Pashta by four, Ex. 5 : 8, 2 Kin. 5 : 1, and even by five, Josh. 19 : 51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk : וַיֵּמָחַד Gen. 5 : 5; Athnahh וַיֵּאָמֶר Gen. 24 : 34; Zakeph Katon וַיִּכְנָזָה Isa. 1 : 30; R'bhî^a וַיִּזְמַר Gen. 7 : 19; Pazer וַיֵּאָמֶר Gen. 22 : 2; T'lisha Gh'dhola וַיִּזְכֹּר Gen. 19 : 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23 : 11 : , , , , , , , Gen. 24 : 7 ' , ' , ' , ' , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1 : 22 , , , , , , 1 Chron. 15 : 18 ' ' ' ' ' ' ' ' , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3 : 14 ' , ' , ' , ' . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. : וַיֵּשֶׁב בְּרָם Gen. 9 : 20, וַיִּנְקְחֵהּ עֵינֵיכֶם Gen. 3 : 5, וַיִּשְׁכְּבֶהָ טָרֶם Gen. 19 : 4.

a. In Gen. 24 : 15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphbha is thus five times written upon the same word with Silluk, e. g. Num. 15 : 21, and eleven times with

Athnahh, e. g. Num. 28 : 26. Munabh, Gen. 21 : 17, for which Kadlma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhbir, Deut. 26 : 2 אֲנִי וְעַמִּי יִשְׂרָאֵל, 'k, 'k, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25. Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. אֲנִי־אֵלֹהִים Ex. 20 : 3, i. e. either : אֲנִי־אֵלֹהִים or אֲנִי־אֵלֹהִים. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola אֲנִי־אֵלֹהִים Gen. 5 : 29, אֲנִי־אֵלֹהִים Lev. 10 : 4, אֲנִי־אֵלֹהִים 2 Kin. 17 : 13, אֲנִי־אֵלֹהִים Ezek. 48 : 10, אֲנִי־אֵלֹהִים Zeph. 2 : 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhia or Pazer, e. g. : , _ _ _ ' Ps. 18 : 51, : _ _ _ _ ' Prov. 1 : 10, , _ _ _ ' Ps. 41 : 7, , _ _ _ ' Ps. 7 : 6, , _ _ _ ' Ps. 17 : 14.

§ 41. The order of the accents in the various sections is exhibited in the following table :

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	·	$\begin{array}{c} \text{,} () \vdots () \vdots () \left\{ \begin{array}{c} \ddots \\ \text{,} \end{array} \right. \vdots \\ \text{or } \text{,}^s \end{array}$	·	$\text{,} \vdots () \vdots <$
	^	$\begin{array}{c} \left\{ \begin{array}{c} \text{,} \\ \text{,} \\ \text{,} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{,} \\ \text{,} \\ \text{,} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{,} \\ \text{,} \\ \text{,} \end{array} \right\} \\ \text{or } \left[\text{,}^s (\infty) \vdots \text{,}^s (\infty) \right] \end{array}$	· in.	$\text{,} \vdots \left\{ \begin{array}{c} \text{,}^s \\ \text{,} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{,}^s \\ \text{,} \end{array} \right\}$
	^	$\left\{ \begin{array}{c} \text{,} \\ \text{,} \end{array} \right\}$	~	$\text{,} () \vdots () \vdots () \vdots <$
SUBORDINATE SECTIONS.			·	$\text{,} \left\{ \begin{array}{c} \text{,} \\ \text{,}^s \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{,} \\ \text{,}^s \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{,} \\ \text{,}^s \end{array} \right\}$
			·	$< \left\{ \begin{array}{c} \text{,} \\ \text{,} \\ \text{,} \end{array} \right\} \vdots < \left\{ \begin{array}{c} \text{,} \\ \text{,} \\ \text{,} \end{array} \right\} \vdots < ()$

Explanation of the Table.

a. *Train of Silluk*.—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1:4, or Merka either alone as Prov. 1:2, or compounded with Zarka. Ps. 10:5, and P'sik, Ps. 10:3. If it be preceded by two Conjunctives, they will be , Ps. 5:5, , Ps. 10:6, , Prov. 12:1 (in some editions), , Prov. 25:26, , Ps. 18:7, , Ps. 36:1, or , Prov.

8:13. If it be preceded by three Conjunctives, they will be , , , , Ps. 24:6 , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , , Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by four Conjunctives, they will be , , , , , Ps. 39:2, , , , , Ps. 32:5, or , , , , Ps. 3:3 (in some editions , , , ,). If it be preceded by five Conjunctives, they will be , , , , , , Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi^a-Geresh, Ps. 1:1, 5:3, 10. R'bhi^a-Geresh may be preceded by one Conjunctive, , Ps. 5:4; by two, , , Ps. 8:2, or , , Ps. 31:10, 19; by three, , , , or , , , Ps. 73:4.

There are occasional deviations from the Conjunctives of the table; thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by , , . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have , , before Silluk, others , , ; in Ps. 18:36, Prov. 30:17, some have , , , others , , ; in Ps. 20:2 some have , , , , others , , ; in Prov. 24:8 some have , , , others , , , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 , before R'bhi^a-Geresh, in Ps. 18:44 , , in Prov. 27:19 , , , in Prov. 21:17 , , ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive, , Ps. 5:8 (or , , Prov. 8:30, 34), , Ps. 5:3 (or , , Ps. 35:21, , Ps. 69:2), , Prov. 23:3, , Ps. 14:3, Prov. 6:3 (or , , Prov. 16:10); by two, , , Ps. 6:8 (or , , Ps. 7:17), , , Prov. 28:25, Ps. 5:2 (in some editions the latter example has , , ,), , , Ps. 14:5, , , Prov. 11:12, 14:21, , , Ps. 37:1, , , Prov. 8:21, , , Ps. 25:16; by three, , , , Prov. 24:21, , , , Ps. 6:6 (or , , , Ps. 9:10, or , , , Ps. 16:10), , , , Ps. 10:17, , , , Prov. 8:13, , , , Ps. 18:50, , , , Ps. 10:13, , , , Prov. 6:27, , , , Ps. 72:3; by four, , , , , Prov. 3:12, , , , , Prov. 24:16, , , , , Ps. 34:7, , , , , Ps. 32:2 (in some editions), , , , , Prov. 1:19, , , , , Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphliha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one Conjunctive, , Ps. 5:6; by two, , , Ps. 9:19 (or , , Ps. 14:1, or , , Ps. 16:9), , , Ps. 32:11, , , Ps. 35:14, 15, , , Prov. 25:20; by three, , , , Ps. 23:6, , , , Ps. 27:1, , , , Ps. 12:5 (or , , , Prov. 27:14), , , , Ps. 9:14.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. Train of R'bbhi.—R'bbhi may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 21:31.

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, Ps. 17:14, or their equivalents, e. g. Tiphkha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְּצִיחֵיהֶם Ps. 5:11, הִיכְרִי Ps. 27:11, וְנִגְרָאֵי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזִי אֲמַלְלָ Ps. 6:3, Merka-Zarka כִּי הִפֵּץ Ps. 22:9, Mahpakh-Zarka כִּי בָאָה Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצֶזֶז Prov. 1:19, may be either בְּצֶזֶז or בְּצֶזֶז according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable

MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּנֶנְךָ אֶם-תַּעֲשֶׂה-לִּי Gen. 30:31, וְשִׁלְיָלָה Gen. 33:11, וְאֶת-קִלְבַּר-פָּשַׁע Gen. 12:20, 25:5, Ex. 20:11, וְאֶת-קִלְבַּר-פָּשַׁע Ex. 22:8, עַל-קִלְבַּר-פָּשַׁח Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to ^{six}eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֶל, עַל, אֵת, כֹּל, אֵל, פֶּן, אִם, נָא, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה-עָרִים Deut. 19:15, נִפְשֵׁיהֶן-לָזָר 1 Kin. 17:21, אֶמְרֵיהֶן Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶת-שָׁלִי, אֶת-שָׁלִי, or failing this, will commonly receive the secondary accent Methegh, אֶת-יִרְאֵה, אֶת-יִרְאֵה.

a. Tsere remains before Makkeph in $\text{בֶּן, בֵּר, בֶּד, בֵּיץ}$; it sometimes remains and is sometimes shortened in שֵׁש, שֵׁט *six*, עַר e. g. Gen. 16: 13 שֵׁש־רֵהָהָה , but ver. 15 שֵׁש־בָּנָו . It once remains according to some editions in אַחַר Job 41: 26, a word which is three times written אָ without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Comp. § 19, 2, a.

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּה־זֶלָה Jer. 46: 20, and perhaps זָקַח־קִיָּה Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בֶּן־עֲלִים Lam. 4: 3, בְּחֶרֶב־בְּיָהֳם 2 Chron. 34: 6, and probably אֶחָבֹו הָבֹו Hos. 4: 18, לִחְפֹר פְּרוֹת Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בֶּן־עֲלִים and בְּחֶרֶב־בְּיָהֳם .

METHEGH.

§ 44. Methegh (מֶתֶגֶח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. $\text{וּמִהֲתִיכִלֹת, מִמִּסְגְּרוֹתֵיהֶם, בְּתִיחֶם, לוֹצִיאֵנִי, נֹאצָה, הֶאָדָם}$. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. נִרְאֶה־לּוֹ Gen. 22: 8, כִּי־אֵם־לָהֶם 1 Sam. 21: 7.

a. Sometimes, however, particularly when the nature of the syllables requires it, § 32, 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, מִשְׁאָרֶיךָ Num. 21: 35. מִלֵּךְ־הַבָּשָׁן Num. 21: 33. מִלֵּךְ־דָבָל Jer. 34: 1 וְכִלְשֵׁת־חַיִּים Gen. 30: 32. חֲלוּצֹתָ 1 Sam. 21: 12, פִּי־לִי Ex. 19: 5.

b. It is to be observed that the position of *Methegh* is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַצִּירֹהִי Deut. 4:26, הַזֹּרֵחַ Josh. 22:27, where the tone falls on the penult, וְהַיִּקְרֹם Jer. 26:21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz. :

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. נֶאֱמַרְתְּמָרָה 2 Sam. 22:24, וַיִּמְתְּחֶהָ Job 1:7, מִתְחַלְלֶהָ Ezek. 42:5, שְׁאֵלֶהָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאַסְם Jer. 33:24, הִיזְרַעְתָּלִי 1 Kin. 21:1, אֶת־כָּל־הַמְצֹרָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, **בְּשִׁקְחוֹת, לְאֶשֶׁר, גִּהִיָּה, וְאֶמְרוּ** Gen. 30:38, **וַיַּחְדְּדוּ**; sometimes to intermediate syllables, § 20. 2, e. g. **סִבְלִי** Isa. 9:17, 10:34, **עֲמֹדָה** Obad. ver. 11, particularly after He interrogative or when Daghesth-forte has been omitted as after the article, Vav conversive, and the preposition **מִן**, e. g. **לְמִנְצַח, הַצְפֹּרְדָּאִים, בְּנִירוֹת, הַלְלִי, הַתְּשֻׁלָּה, הַמֶּשֶׁל** **מִן**, e. g. **וְגִיָּה**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **תִּדְשָׂא** Gen. 1:11, **הַבָּתִּים** Ex. 12:7, **זֶעַח** Zech. 14:2.

a. It hence appears how *Methegh* comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal *Sh'va*, it must always be found with *ā*, *ī*, and *ū* preceding *Sh'va*, inasmuch as this will necessarily be vocal. Initial *ā*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וְנִסְכָּהּ Gen. 6: 19, וְנִלְאָה Gen. 31: 4, though it is sometimes,

e. g. וְלֹהֶקֶדֶיךָ Gen. 1:18, וְיִשְׁכָּהּ Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּחִלָּה Gen. 32:22, וְהִנֵּנִי Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְצַדֵּיךָ Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְאֶחָדֶיךָ, וְהַשֵּׁבִיל, לִישׁוֹנֶיךָ, מִהֶנְהִים.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־נָא Job 1:11, 2:5, דְּעִיר־אֲפֹ Job 19:6, נִנְתָּקָה Ps. 2:3, כְּמִהַר־פֶּה Jer. 49:18, כְּמַעֲי Ruth 1:11.

a. A Methegh so situated is called *Gaya* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Mā'rīkh* (מֵרִיחַ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶנְחִמָּם Isa. 66:13, לֹא־לִיהֵי־ם Deut. 12:31, וְאֶעֱשֶׂם Zech. 7:14, וְעִלֵּצְכֶם Num. 10:23, וְנִקְהָלִי Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֶרְבָּתָּ Cant. 1:7, שְׁאֶהְיֶה Cant. 3:1; שִׁיחַ Cant. 6:5, שִׁיחַ Lam. 4:9;

עֲרֵבוּח Num. 31:12, עֲרֵבוּח Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׁאוֹ-זְמָה or שְׁאוֹ-זְמָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6:7 is connected the marginal note קרי ויאמר. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֹּאמְרוּ. Again, in ver. 9, תִּקְרֵי in the text refers to תִּקְרֵי ק in the margin; the K'ri is here תִּקְרֵי, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְרֵי. Jer. 42:6 has אֲנִי where the marginal note is קרי אֲנִי; the K'ri is accordingly אֲנִי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note *כתיב ולא קרי*, *written but not read*, placed in the margin, e. g. *המש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ידרך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. Judg. 20:13 in the text *וַיִּבְרָח*, and in the margin *בני*, to be read *בָּנָי*; so Jer. 31:38 *בָּאִים*. In 1 Kin. 21:8 the first letter of *הַחֲזָקִים* is left unpointed as superfluous, and in Job 2:7 *זר* is explained by the margin to stand for *זָר*: so Jer. 18:23 *נְהַיִי* for *נְהַיִי*.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name *יהוה*, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were *אֱלֹהִי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúpios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוָה*, or *יְהוָה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read היא, though the sound indicated by the letters is in all probability היא. So יְשׁוּעָה read יְשׁוּעָה, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *Θαρα*, *בָּלָאָם* *Balaam*, *Γαβαων*, *מָרְיָם* *Mariam*; and on the other hand, *a* is sometimes written *ē*, *Ολιβεμα*, *קֶנֶז* *Kenez*, *Γεθ*, especially before *ח*, as *Κορε*, *זָרַח* *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, *Χετταιοι*, *Γεεννα*, *גִּדְעוֹן* *Geddon*, *Μεσσαιμ*, *Οχοζαθ*, *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καυαν*, *נָבֹו* *Nabau*. (4.) The vowel letters are softened into their homogeneous vowels *συκρα*, *συδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *Σαβαωθ*, *Ραγονηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה *to be, exist*, הָיָה *to live* ; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy* ; נָכַן *to encircle the neck with an ornament*, הָנַן *to strangle*, אָנַן applied to sounds uttered in strangulation, *to groan* ; הָנַל *to go about as a spy*, רָבַל *to go about as a merchant* ; פָּנַס *to collect*, אָנַס *treasures* ; אָנַיִם a cup, קוֹבֵט or פּוֹבֵט a helmet (of similar shape) ; רָךְ *tender, delicate*, רָק *thin* ; הִמְנֵן *to make straight*, הִמְנֵן *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּכוֹרִי *first ripe*, בֶּקָר the first portion of the day, *the morning* ; תָּלַה *to suspend*, הִלָּה applied to a bucket, *to let down* ; גָּזַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; נִסְתָּן *to conceal*, שָׁנַן and אָסַן *to hide away as treasures*, סָפַן *to cover with boards* ; נָהַן *to destroy by tearing down*, נָהַשׁ *to destroy by uprooting* ; נָטַח *to slay*, זָבַח *to sacrifice* ; חָבַל *to bind*, אָבַל *to bound* ; פָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces* ; קָצַב *to cut off*, הִצֵּב *to hew stone*, חָטַב *to cut wood* ; פָּהַר *to surround*, הִתְהַר *to encircle the head with a crown* ; נָהַךְ *to pour out*, נָסַךְ *to pour in libation or in casting metals* ; אֶהָר *to shine*, טָהֵר *to be pure* ; חָרַח *to engrave*, חָרַשׁ *to plough* ; בָּחַן *to prove*, בָּחַר *to approve, choose* ; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, הִקָּר *to investigate* ; נָצַב *to place*, its reflexive הִתְנַצַּב.

2. By the transposition of letters, e. g. :

כָּרַץ *to deal violently*, פָּצַר *to urge* ; קָצַר *to cut with the sickle, reap*, פָּרַץ *to cut with the teeth, bite* ; נָשָׁף *to blow*, נָפַשׁ *breath* ; פָּנַס *to collect*, נָקַס *riches*, מִסְבָּנוֹת *storehouses*.

3. By the addition of a letter :

Thus, from the letters צַר, in which inheres the idea of compression, are formed צָבַר *to bind*, צָבַר *to press together*, אָצַר *to heap up*, יָצַר *to be*

straitened, נָצַר to guard, besiege, קָצַר to restrain, חֲצִיר an enclosure; from נו are formed גָּזַר to cut, קָצַר to cut off, גָּזוּ to cut loose, go away, גָּזוּ to shear, גָּזַל to plunder, גָּזִיר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרִישׁוֹ to spread out; כָּרֶם a vineyard, בְּרִמָּל a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹר once in poetry; סָגַר shut, rarely סָבַר; סְעָרָה storm, שִׁעָרָה rare and poetic; סָכַף to cover, once שָׁכַף; הָצִיף to be quenched, once הָצִיב; תָּצַב to abhor, once תָּצַב; סָבַל to be foolish, once פָּסַל; עֲוֹלָה iniquity, once עֲלֵיָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) זָעַק which is the more frequent form in other books; אֶשְׂבֵּי, אֶשְׂבִּיָּה a lamb, occur in the Pentateuch interchangeably with אֶשְׂבֵּשׁ, אֶשְׂבִּישָׁה, which are the only forms found in other books; a sceptre יָצֶה־בֶּטֶן, but in the book of Esther שִׁרְבִיט; Damascus דַּמַּשְׁקַי, in Chronicles דַּמַּשְׁקַי; how 1 Chron. 13:12, Dan. 10:17 הִיא, in earlier books אִיאָה.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, ז being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. *הָדָה* to wander, Chald. *הָדָה*, Syr. *ܗܕܐ*; Heb. *זָהָב* gold, Chald. *זָהָב*, Syr. *ܙܗܒܐ*; Heb. *שָׁלֹשׁ* three, Chald. *שָׁלֹשׁ*, Syr. *ܫܠܫ*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אֶרֶץ*, Syr. *ܐܪܥܐ*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *בֵּן*, Syr. *ܒܢ*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *כִּסֵּי*, Syr. *ܟܨܝܐ*; Heb. *כִּסֵּי* a throne, Chald. *כִּסֵּי*, Syr. *ܟܨܝܐ*, Arab. *كُرْسِي*; Heb. *חֵלֶקֶת* a field, Chald. *חֵלֶקֶת*, Syr. *ܚܠܩܬܐ*, Eth. *ፈቃል*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְבָּעָה, *אַרְבָּעָה* purple; *שָׂנֵן*, *שָׂנֵן* to hate; *חֲשִׁבָּה*, *חֲשִׁבָּה* chamber, *אֶחָד*, *אֶחָד* Achan; *נְבוּכַדְנֶצְצַר*, *נְבוּכַדְנֶצְצַר* Nebuchadnezzar; *דּוֹג*, *דּוֹג* Doeg; *אַלְמֻגִּים*, *אַלְמֻגִּים* almsg or almgum trees; *שִׁנֵּי*, *שִׁנֵּי* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֶאֱ* occasionally for *לֵא* and *vice versâ*, probably *שִׁנֵּי* for *שִׁנֵּי*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקְטִיל = הִקְטִיל for נִקְטִיל; הִתְקַטֵּל probably for הִתְקַטֵּל § 82. 5. b. In שִׁחַיִּי Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. יָמִינִי, אֶרְמוֹנִי *arm*; יְמִינוֹתֵינוּ, אֶרְמוֹנוֹתֵינוּ *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶרְמוֹנוֹתֵינוּ, אֶרְמוֹנוֹתֵינוּ. So in Chaldee אֶרְמוֹנוֹת *blood*, Heb. הָרְמוֹנוֹת; אֶרְמוֹנוֹת *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is **י** or **נ**, and in nouns derived from such verbs, e.g. **יָשַׁב** for **יָשֵׁב**, **הָיָה** for **הָיָה**, **רָבַג** for **רָבַג**, **הָיָה** for **הָיָה**, **הָיָה** Ezek. 2:10 for **הָיָה**, **הָיָה** Ezek. 1:4 for **הָיָה**, and perhaps **בָּאֵר** Am. 8:8 for **בָּאֵר**.

א is thus dropped in **נָחַם** for **נָחַם**, **אָשַׁר** for **אָשַׁר**; also in a few instances from the beginning of the second syllable of words, e.g. **אָשַׁר** Ezek. 28:16 for **אָשַׁר**; **אָשַׁר** Job 32:11 for **אָשַׁר**; **אָשַׁר** Eccl. 4:14 for **אָשַׁר**; **אָשַׁר** 2 Chron. 22:5 for **אָשַׁר**; **אָשַׁר** Ezek. 20:37 for **אָשַׁר**; **אָשַׁר** 1 Kin. 5:25 with Dagghesh-forte conservative for **אָשַׁר**; **אָשַׁר** Prov. 8:17 for **אָשַׁר**; **אָשַׁר** Prov. 17:4 for **אָשַׁר**; **אָשַׁר** 1 Sam. 1:17 for **אָשַׁר**. These examples likewise admit of a different explanation; **א** may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to §57. 2 (2), after which it may readily be dropped altogether.

ב is occasionally dropped from the participles of the Pual or fourth conjugation, as **לָקַח** for **לָקַח**; **ל** in **לָקַח** for **לָקַח**; **ה** in **לָקַח** Ex. 3:2 for **לָקַח**; **לָקַח** Ex. 7:22 for **לָקַח** Ex. 7:11; and perhaps **כ** in **כָּסִיחָה** Gen. 49:11, which appears to be for **כָּסִיחָה**.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **לָר** Judg. 9:11 for **לָר**; **לָר** 2 Sam. 22:41 for **לָר**; **לָר** Ezek. 33:30 for **לָר**; **לָר** Neh. 3:13 for **לָר**; **לָר** Judg. 9:9 for **לָר**, and perhaps **לָר** Jer. 42:10, which seems to be for **לָר**.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with **ה** of the article and of verbal prefixes, and **י** as the final radical of verbs, e.g. **לָקַח** for **לָקַח**; **לָקַח** for **לָקַח**; **לָקַח** for **לָקַח**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **ו**, and **נ**, e.g. **לָר** for **לָר**, **לָר** Ezek. 2:10 for **לָר**; **לָר** for **לָר** and **לָר** with Dagghesh-forte conservative for **לָר** and **לָר**; **לָר** Lam. 3:53 for **לָר**; **לָר** Gen. 3:16 for **לָר**; **לָר** Job 35:11 for **לָר**; **לָר** Ex. 26:24 for **לָר**; **לָר** Isa. 13:20 for **לָר**; **לָר** 2 Sam. 22:40 for **לָר**; **לָר** Isa. 3:24 for **לָר**; **לָר** for **לָר**; **לָר** for **לָר**; **לָר** as a particle of entreaty, probably for **לָר**; **לָר** Am. 8:8 (K'thibh) for **לָר**; **לָר** the name of a Babylonish deity for **לָר** is a foreign contraction. The conjecture that **לָר** Mic. 1:10 is for **לָר** in *Accho* is ingenious and favoured by the occurrence of **לָר** in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **לָר**.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e.g. **לָר** for **לָר**; **לָר** Job 29:6 for **לָר**; **לָר** Ex. 2:4 for **לָר** and probably **לָר** Ps. 139:8 with Dagghesh-forte conservative for **לָר**.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21 ; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מֵתָהּ for מֵתָהּ, הִתְחַמַּם for הִתְחַמַּם, לִבְבֶּהוּן for לִבְבֶּהוּן, but רַב from רַבב, מִשְׁרָתָה 1 Kin. 1 : 15 for מִשְׁרָתָה or מִשְׁרָתָה, מִחְבֵּת Ezek. 4 : 3 for מִחְבֵּת, מִשְׁחָה Mal. 1 : 14 for מִשְׁחָה.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words ; so ה of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ה. Thus, רִתֵּן for רִתֵּן, מִתְחַתֵּן for מִתְחַתֵּן ; וְלִקַּח for וְלִקַּח, כָּלָה Ezek. 27 : 23 for כָּלָה Am. 6 : 2 ; אֲשֶׁר לִי for אֲשֶׁר לִי ; וְהִדְבֵּא for וְהִדְבֵּא, וְהִטְפֵּא for וְהִטְפֵּא, הִתְחַבֵּר for הִתְחַבֵּר, תְּחַבֵּר for תְּחַבֵּר ; לָהּ for לָהּ, אַחַת for אַחַת.

a. So perhaps כ in מִכָּה according to Gesenius for מִכָּה and מִכָּה. Compare Greek συγγενής for συγγενής, τέτυμμαι for τέτυπμαι, and Eng. il-logical, ir-religion, im-mature formed by the negative prefix in.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid ר or נ , e. g. מְכַבֵּל for מְכַבֵּל , הַמְשִׁשֶׁק for הַמְשִׁשֶׁק , מְגַזְזִיה Isa. 23 : 11 for מְגַזְזִיה , קִנְיִר Job 18 : 2 in the judgment of some for קִנְיִר *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תִּמְנֵי Ps. 64 : 7, Lam. 3 : 22 is for תִּמְנֵי is unnecessary and unwarranted.

4. When ה of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש , and with צ it is in addition changed to ט . Thus, מִתְפַּתֵּר for מִתְפַּתֵּר , יִשְׁתַּמֵּר for יִשְׁתַּמֵּר , וְהִשְׁמֵר for וְהִשְׁמֵר , וְהִשְׁמֵר for וְהִשְׁמֵר , נִתְפַּדֵּק for נִתְפַּדֵּק .

a. In הִתְשַׁבֵּחַ Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ה is likewise transposed with ז and changed to ד ; thus, Chald. הִתְשַׁבֵּחַ for הִתְשַׁבֵּחַ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִזְבִּיחַ Isa. 1 : 16, where ה is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= $\delta\sigma$) into $\sigma\delta$, as $\sigma\sigma\upsilon\sigma\delta\omega$ for $\sigma\upsilon\sigma\phi\zeta\omega$.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial מ ; viz. יִשְׁשׁוּרִים Isa. 35 : 1 presumed to be for יִשְׁשׁוּרִים ; פְּדִיּוֹם Num. 3 : 49 for פְּדִיּוֹן Ex. 21 : 30, Ps. 49 : 9; כְּלָם Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך, is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְרָעוּךָ Deut. 8 : 16, but mostly וְרָעוּךָ Gen. 32 : 20, commonly וְרָעוּךָ Ruth 3 : 4, commonly וְרָעוּךָ. So, too, in some proper nouns, מְגִדוּךָ Zech. 12 : 11, מְגִדוּךָ Josh. 12 : 21; שִׁילִי, whose original ך is shown in the derivative שִׁילִי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזֻלִּים from אֲזֻלִּים, בָּהִים from בָּהִים.

c. If the feminine endings ה and ה have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הַבָּמָה, absolute הַבָּמָה, but with a suffix הַבָּמָה; קִטְלָה (comp. אֲזֻלִּים Deut. 32 : 36), קִטְלָה. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, נִשְׁבְּרָהוּ Jer. 5 : 22, or § 53. 3. a. נִשְׁבְּרָהוּ Isa. 33 : 21 for נִשְׁבְּרָהוּ, נִשְׁבְּרָהוּ Ex. 15 : 2 for נִשְׁבְּרָהוּ. Comp. Gr. *ἀνόσιος* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. וְגִד for וְגִד, וְגִד for וְגִד, וְקָטַל for וְקָטַל. The only exceptions are the four words וְ, וְ, וְ Prov. 21 : 8, וְ Gen. 11 : 30, וְ 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְוִי is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וְוִי or וְוִי for וְוִי.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְלִיקָה Isa. 6:9 for אַרְלִיקָה.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11:7 for תְּלוּלִים Josh. 10:26; צְבוּאִים Hos. 11:8 for צְבוּלִים Gen. 10:19; דִּיקָאִים from דִּיקָי (also צְבָאִים) for צְבוּלִים; בְּלוּאִי Jer. 38:12 for בְּלוּי (or as some read, בְּלוּי) ver. 11.

a. In like manner י is changed to א before ות in the word נָאִית for נָאִית from נָאִית; it is consequently unnecessary to assume, as Gesenius does, a singular נָאִית which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוּכָב for כּכּכּבּ; טַטְטָפוֹת for טַטְטָפּוֹת; בָּבֶל for בְּבֶל Gen. 11:9; יַעֲלֹחוֹת 2 Chron. 35:13 from יַעֲלֹחַת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְדָבָר, וְגִבִּית; the softening of an initial ו to *ū* only occurs in אוֹשִׁי 1 Chron. 2:13 for וֹשִׁי ver. 12, אֵשׁ 2 Sam. 14:19, Mic. 6:10 for וֵשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיָּרֵד for הַיְרֵד § 59, בִּיהִיגָה for בִּיהִיגָה, unless they are doubled, as מִשְׁכָּנִי, אָהָה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּה, מִצָּה, מִצָּה for מִצָּה.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָכֵל; in אָמַר preceded by ל, thus יֵאָמַר; in אָלְהִים and certain forms of אָדוֹן preceded by the prefixes ו, כ, ל, thus, יֵאָלְהִים, יֵאָדוֹן but יֵאָלְהִי, יֵאָדוֹן but יֵאָדוֹן, יֵאָדוֹן but יֵאָדוֹן. The following examples are of a more individual character, e. g. נִאֲדָה for נִאֲדָה, נִאֲדָה 1 Kin. 11:39 for נִאֲדָה, נִאֲדָה Num. 11:4, נִאֲדָה Jer. 40:1, נִאֲדָה Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹכֵל Ezek. 42:5, and אוֹכֵל Hos. 11:4 from אָכַל Job 8:8 for רָאשִׁיךָ, רָאשִׁיךָ Deut. 32:32 for רָאשִׁי, and the examples cited § 53. 2. a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending רִהִי in proper names to רִה, thus חִנְיָה, חִנְיָה. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הִ is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִרְיָה after the rejection of רִהִי becomes מִרְיָה. So in those rare cases in which ה is substituted for the suffix הִ, e. g. שִׁנְיָה Lev. 13:4 for שִׁנְיָה. The proper name פִּדְהָאֵל Num. 34:28 is derived not from פָּדָה but פִּדָּה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, אֲרָשִׁים for אֲרָשִׁים, חֲטָאָה for חֲטָאָה, חֲטָאָה Ezek. 25:6 from חָטָא ver. 15; נִשְׁאָה for נִשְׁאָה Ps. 139:20, so נִשְׁאָה Jer. 10:5; רָאוּבִי for רָאוּבִי from רָאוּבִי, בּוֹדָאָה for בּוֹדָאָה Neh. 6:8, בּוֹדָאָה Isa. 51:20, בּוֹדָאָה Deut. 14:5; נִאֲדָה 1 Sam. 14:33 for נִאֲדָה, נִאֲדָה Isa. 10:13 for נִאֲדָה, נִאֲדָה Zech. 11:5 for נִאֲדָה; this even occurs after mixed syllables, e. g. מִלְּאָהָה for מִלְּאָהָה, מִלְּאָהָה for מִלְּאָהָה, particularly in proper nouns רִשְׁמִיָּאֵל for רִשְׁמִיָּאֵל, רִשְׁמִיָּאֵל for רִשְׁמִיָּאֵל. So, כִּי־רִחוּן Eccles. 2:13 for כִּי־רִחוּן, כִּי־רִחוּן Jer. 25:36 for כִּי־רִחוּן; כִּי־רִחוּן Prov. 30:17 for כִּי־רִחוּן. There is no instance of this with י, on the contrary, כִּי־רִחוּן Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, פָּהוּ for פָּהוּ, יִשְׁפָּחוּ for יִשְׁפָּחוּ; יָהוּ for יָהוּ, פָּרִי for פָּרִי, דָּמִי for דָּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הִיבֵּק for הִיבֵּק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הָקִיּוּם for הָקִיּוּם, מָתָה for מָתָה; הִיִּשְׁבִּיב for הִיִּשְׁבִּיב, נָדָשׁ for נָדָשׁ, מִלֵּת construct state of מִלֵּת, מִלֵּת const. of מִלֵּת, הִלְלִיל for הִלְלִיל, וְגָלָה for וְגָלָה.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָוָה, גָּוָה, קָוָה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גָּדָל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; בִּזְרִי in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is בְּזִרְיָה; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הֵזֶה in writers after the time of Moses, הַזֶּה in Ezekiel; the plural of the demonstrative in the Pentateuch הֵלֹא or הֵלָּה, elsewhere, with a single exception, הֵלֵּל. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל, Syr. قَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְּבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-

stances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ē* stands in relation to both *i* and *a*, it serves to mediate the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקָּטָן, הַקָּטָן; בַּת for בָּתָּה, בָּתִּי; דָּם; דְּמָמָם comp. נָדָם, נָדָם.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הַקָּטָן, before suffixes הַקָּטָן; and in the particle אַ, before suffixes אַ. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מְרַבֵּה, construct מְרַבֵּה, plural מְרַבִּים.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הָרִים, הָרִים; קָמָה, קָמָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *ī* to *ē* and *ū* to *ō*, e. g. הָקִים for הָקִים; כָּרִיז for כָּרִיז in place of כָּרִיז § 56. 3.

a. Daghesth-forte is thus resolved by the prolongation of the previous vowel in קָמָה, קָמָה; פָּקָה, פָּקָה; חָמָה, חָמָה; מָרָה, מָרָה; מָרָה, מָרָה; מָרָה, מָרָה; Eccles. 9:12 for מָרָה § 33. 2. *a*; הָקָה for הָקָה; Lam. 1:8. if this is for נָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23:6, 24:3 הָקָה for הָקָה.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח ; שָׁעַם for שֶׁעַם ; רָגַבָה for רֶגַבָה ; שָׁמַע for שֶׁמַע ; שָׁנָא from שֶׁנָא .

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance.

(1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שֶׁמַע; רָשַׁע for רֶשַׁע, but שָׁמַע not שֶׁמַע for שָׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשַׁע always, but רָמַעַל and רָמַעַל; וָחַנַּח but וָחַחַס; וָעָקַי but וָעָקַי. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. וָחַחַי but וָחַחַי; וָחַחַי. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. וָעָלַע for וָעָלַע; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה. e. g. וָחַחַי from וָחַחַי Job 31:24 (in most copies) from וָחַחַי, וָחַחַי from וָחַחַי. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus וָחַחַי, וָחַחַי, וָחַחַי but וָחַחַי; וָחַחַי, וָחַחַי. (6) ר partakes of this preference for *ā* to a limited extent, e. g. וָחַחַי for וָחַחַי or וָחַחַי; וָחַחַי from וָחַחַי.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. וָחַחַי, וָחַחַי, וָחַחַי, וָחַחַי.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. וָחַחַי and וָחַחַי, or with a slight distinction, as וָחַחַי, in pause: וָחַחַי; וָחַחַי, construct וָחַחַי. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. וָחַחַי 1 Kin. 14:3, and in most editions וָחַחַי Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable וָחַחַי Ps. 7:6, which is probably to be read *yirāddoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for וָחַחַי, after the analogy of וָחַחַי Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghdesh, as in the related words

וְהִתְאַוְּהוּ Isa. 44: 13; הִמְרִימֶנִי Job 16: 16 (K'ri in some copies), הִמְרִימֶנִי Lam. 1: 20, הִתְאַוְּהוּ Isa. 52: 14, הִתְאַוְּהוּ 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הִתְאַוְּהוּ for הִתְאַוְּהוּ, הִתְאַוְּהוּ for הִתְאַוְּהוּ; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagħesh, e. g. אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זָרַע (זָרַע), נָשַׁע, נָשַׁע, מִנְּעַת, 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also בָּרָאָן Ex. 2: 20 for בָּרָאָן Ruth 1: 20, תִּתְּנֵהוּ Prov. 1: 22 for תִּתְּנֵהוּ, תִּתְּנֵהוּ Job 20: 26 for תִּתְּנֵהוּ, וְאֶסְפְּרָם Zech. 7: 14 for וְאֶסְפְּרָם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי from מוֹצֵא, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי and מוֹצֵאִי, מוֹצֵאִי from מוֹצֵאִי comp. 1. a. (4), מוֹצֵאִי Deut. 32: 10; מוֹצֵאִי, מוֹצֵאִי.

4. An incapacity for being doubled, whence they never receive Dagħesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, יְבָרֶךְ for יְבָרֶךְ, יְבָרֶךְ, יְבָרֶךְ.

a. Sometimes an intermediate syllable, § 20. 2. is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ט, rarely before א, never before ר, e. g. נִחָם, נִחָם, נִחָם, נִחָם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. רִחֲמֵהוּ Ps. 119: 43 from רִחֵם, but רִחֲמֵהוּ Job 38: 24 from רִחֵם. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. תִּתְּנֵהוּ Prov. 22: 24 from תִּתְּנֵהוּ Ps. 141: 8 from תִּתְּנֵהוּ but תִּתְּנֵהוּ Deut. 2: 9. There are a very few instances in which Dagħesh-forte is found in ר, e. g. פָּרַח שְׂרָפָה Ezek. 16: 4, מָרַח Prov. 14: 10, מְנַחֵהוּ Prov. 15: 1 (in some editions), שְׂרָפָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

חֲזָקִי for חֲזָקִי, בְּדָבָר for בְּדָבָר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מְלָכִי for מֶלֶךְ from מֶלֶךְ (מֶלֶךְ); מְלָכִי from מֶלֶךְ; חֲבָלִי from חֲבָל, רִחֵקִי for רִחֵקִי from רִחֵק. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עָבְדִי, נִחְזָקִי for נִחְזָקִי, נִחְלִי for נִחְלִי, לִחְפֹּר for לִחְפֹּר, פִּעֲזָה for פִּעֲזָה.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבְדִי, וְיָחִי, וְיָחִי and וְיָחִי, וְיָחִי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בְּתָהּ for בְּתָהּ construct of בְּתָהּ, מְמַלְכָהּ for מְמַלְכָהּ, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָהּ for מְשַׁפְּחָהּ.

c. In מְצַאֲכֶם Gen. 32:20 for מְצַאֲכֶם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְכָהּ for לְכָהּ. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְיָחִי, לְיָחִי. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְיָחִי, לְיָחִי, but לְיָחִי.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהְיֶה, בְּהֵי, לְהֵי. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. אֶהְיֶה, אֶהְיֶה or אֶהְיֶה, אֶהְיֶה. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יָסַבִּי for יָסַב , יָסַבִּי for יָסַב (Daghesht-forte disappearing at the end of the word), יָסַבִּי for יָסַב , יָסַבִּי Job 31 : 15 for יָסַבִּי (see 4. below) ; if another consonant immediately follow the contracted letters, a diphthongal vowel יִ or יּ may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, יָסַבִּינָה , יָסַבִּינָה .

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. תִּשְׁבֶּה, תִּשְׁבֵּי; קים, קִים; קָמְהָ, קָמְהָ, so קָשֶׁט, קָשֶׁט, הַסִּפִּי. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיִּלִּיק, מִיִּלִּיקָה, מִיִּלִּיקָה, פִּעֵל, פִּעֵלָה, סִפֵּר, סִפֵּרָה, or the reduplication of the doubled letter is no longer heard and the Daghesch-forte does not appear, § 25, e. g. הַסֵּב comp. הַסֵּבִי.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. *הַקְטִילִי* from *הַקְטִילִי*, *קַטְלָה* from *קַטְלָה*, *הַלְלָה* from *הַלְלָה*, *הַלְלָה* from *הַלְלָה*, *הַלְלָה* from *הַלְלָה*, and occasionally to its other constituent *i*, e. g. *רָחֵם* from *רָחֵם*, *הַרְחֵם* from *הַרְחֵם*. The only example of Shurek in a Segholate form is *חֲשׂוֹנָה* Lev. 5:21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָתִי, אָתִי; תָּתִי, תָּתִי; הִסְבֵּחַ from הִסֵּב; וְרָצָב, וְרָצָבִי; מָגַשׁ comp. מְקַשֵּׁל, חָקַר, חָקָרִי, though such forms as חָנָנִי, עֲנֵה, כָּתַבְתִּי, מָלַךְ likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, **לֵלֶךְ, לֵלֶכְהָ, גָּלְתָהּ, גָּלְתָהּ; הֵמָּה, הֵמָּה; אֵל, אֵלָהּ; אִי, אִיָּהּ; הַפֶּךְ, הַפֶּכְךְ; מִגְבִּיהִי, מִגְבִּיהֶיךָ; חָתָן, חָתָנְךָ; פָּסָמוּ, פָּסָמוּךְ** Ex. 15:10; **יִכְסְּלוּ** Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִיכְלָה, הִמָּה, אֲנִי, אֲחִי, אֲחִי. But,

with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of י: בני Num. 23: 18, 24: 3, 15, several times, תַּעֲבֹדֵי Ps. 114: 8. Examples of ו: אֶלְעָזָר Hos. 10: 11, אֶסְתֵּר Gen. 49: 11, בָּנִי *ibid.*, Gen. 31: 39, הַבְּרָכָה Ps. 110: 4, הַבְּרָכָה Ps. 111: 8, רַב־י Ps. 123: 1, בְּנֵי־יִשְׂרָאֵל Ps. 113: 5, מִשְׁפַּחַי ver. 6, מִקְרָבִי ver. 7, הַיְשִׁיבִי ver. 8, מִשְׁפַּחַי ver. 9, מִלְּאֵל Isa. 1: 21, נֶאֱמָרִי Ex. 15: 6, קָנֹבִי Zech. 11: 17, רַב־י Lam. 1: 1, שְׂרָה *ibid.*, שְׂבָה־י Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְלִיכ־בְּרֶכֶךְ, to certain particles, as בְּלֹת־י, מִלֹּת־י, בְּנִי, and perhaps to such participial forms as יִשְׁכְּתִי Jer. 22: 23. Of ה: אֶרְצָהָ Ex. 15: 16, אֶרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חֲרָסָה Judg. 14: 18, יִשְׁבָּחָהָ Ps. 3: 3, 80: 3, Jon. 2: 10, יִרְעָה almost constantly, מִלֹּתָה Ps. 116: 15, מִלֹּתָה Num. 34: 5, Ps. 124: 4, מִלֹּתָה Ps. 92: 16 (K'ri), 125: 3, Ezech. 28: 15, Hos. 10: 13, עֲלָהָ Job 5: 16, מִלֹּתָה Ps. 44: 27, 63: 8, 94: 17, גִּבְעָהָ Job 10: 22, מִלֹּתָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָהּ verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפֹתִי Neh. 3: 13 from הַשְּׁפֹתִי after the rejection of *s* by § 53. 2. *b*; בִּית after the softening of י to *i* becomes בִּית; קָטְלוּ by the rejection of ה becomes קָטְלוּ; יְהוּ prefixed to proper names is from יְהוּ for יְהוּ, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; יִ with יִ may form יִ, or the first יִ may be changed to *ŷ*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes יִ, e. g. עֲבָרִי with יִ becomes עֲבָרִים or עֲבָרִים. So, יִ before ה forms יְה, and before ו forms יוּ, e. g. עֲבָרָה, עֲבָרָה; in like manner ו is changed before ו into *āv*, forming יוּ, which, by § 56. 3, becomes יוּ, e. g. מִלְכָּתָה, by the substitution of וֹת for וֹת, מִלְכָּתָה. יִ followed by *ū* ו forms יוּ, e. g. קָטְלוּ, קָטְלוּ; פָּרוּ, פָּרוּ; הַמְסִיוֹ Josh. 14: 8. יִ before יִ or *ū* ו is resolved into *āy*, which, joined with the appropriate semi-vowels, becomes יִ and יוּ, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיטִי with י, becomes סִיטִי, and with הוּ, סוּטִיו. The same resolution of י.. occurs before final ה, forming יָהּ, and by § 61. 2 יָהּ, thus יְעוֹרִי with ה becomes יְעוֹרִיָּהּ.

a. Grammarians have disputed whether in such words as עֲבָרָיִם, מַלְכֵיּוֹר, the point in י is Daghes-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malkhuyyōth*, or *ibhriyīm*, *malkhūyōth*. If the explanation given above be correct, it is Daghes-forte Conservative. Comp. קָנָם, קָנָם.

b. Such forms as פָּרָיו, פָּרָיו, פָּרָיו from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated. § 57. 2. (4). In עֲבָרָיִם 2 Chron. 17: 11 from עָרְבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לֵה formation, such as עָשָׂה, עָשָׂה from עָשָׂה and ה, ים, יו, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עָשָׂה, עָשָׂה (like עָשָׂה) from which י is rejected by § 53. 3. In the same way עָשָׂה, etc., from עָשָׂה are for עָשָׂה. In such alternate forms as פָּרָה from פָּרָה, the radical י is retained by preserving the antecedent vowel, which, before Daghes-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (.) stands before a guttural with (,) always before ה, e. g. הָהָג for הָהָג, מִבְּתָהּ Prov. 21:22. הָהָג (also when ה has Hhateph Kamets, e. g. הָהָג, Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָהָג for הָהָג, הָהָג but הָהָג, הָהָג, rarely before א and ר, הָהָג Gen. 14: 10, הָהָג Neh. 9: 18, 26 but הָהָג Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) הָהָג but הָהָג, הָהָג but הָהָג, once before the liquid ל, e. g. הָהָג Ex. 33:3 for הָהָג, and once before נ, e. g. הָהָג for הָהָג.

c. In הָהָג 1 Sam. 28:15 and the combination וְהָהָג a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָהָג Ps. 20:4, and הָהָג after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלַחֵם for מִלְחָמָה, לְרַב for לִרְבֵּה, אֶרֶץ for אֶרֶץ, but בִּזְתָּם, שָׁנָם; only before ׀, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, מְלַחֵם. Rarely in other cases נִדְרָם for נִדְרָם, where the change is facilitated by the preceding ׀.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָלֵם for הֵלֵם, הָרָר for הֵרָר, הָאֶרֶץ for הֵאֶרֶץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יִשָּׁב and יִיבֹן.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְׁמֵר, הַשְׁמֵר; רֹעֵב, רֹעֵב; נִשְׁשֵׁם, נִשְׁשֵׁם; נִשְׁשֵׁם, נִשְׁשֵׁם.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, קָטַל, לָקַחְתָּ, לָקַחְתָּ, occasionally *ē*, e. g. יִתְקַלֵּן, יִתְקַלֵּן, occasionally *ō*, e. g. יִקְצֹרֵן, יִקְצֹרֵן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכִים from מֶלֶךְ.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.* These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אָמַר, אָמַר; בָּתְרָהּ, בָּתְרָהּ; אֶרֶץ, אֶרֶץ; גָּבַר, גָּבַר, and bringing back Kamets

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דְּבַר; מִקְנֶשׁ, מִקְנֵשׁ; מִקְנֵשׁ, מִקְנֶשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִיכָסֶה Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; יָבֵהּ, יָבֵהּ; מִיתָ, מִיתָ.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ; הוֹשִׁיעַ, הוֹשִׁיעַ.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטָן from הַקָּטָן; הַקָּטָן from הַקָּטָן; הַקָּטָן from הַקָּטָן.

קטלתי from קטל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מלכו from מלך, סתרו from סתור.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קטלה and קטלה from קטל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מדבר 1 Kin. 19 : 15 from מדבר, השמלה, Ezek. 8 : 2 from השמל.

(c) If it be a long vowel, it may be rejected, as רקטלי from רקטל, שמי from שם, or retained either unaltered, as הקימוה from הקים, משפן from משפן, or with a change of quality from pure to diphthongal or the reverse, מתוקה from מתוק, פליט from פליט, נסוה from נסוה, הקמנו from הקים, פליט from פליט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\check{a}
Palatal, . . .	$\left\{ \begin{array}{l} \text{diphthongal} \\ \text{pure} \end{array} \right.$	\bar{e}	\check{e}
		\bar{i}	\check{i}
Labial, . . .	$\left\{ \begin{array}{l} \text{diphthongal} \\ \text{pure} \end{array} \right.$	\bar{o}	\check{o}
		\bar{u}	\check{u}

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַסָם to lay waste comp. פָּרַס; וָלָאָה to burn comp. וָלָאָה; סָרְעָה a branch comp. שָׂרַעָה; שָׁרַעָה comp. שָׂרַעָה; שָׁרַעָה a sceptre comp. שָׂרַעָה; שָׁרַעָה tranquil comp. שָׂרַעָה; פָּרַשׁ to spread comp. פָּרַשׁ; or by blending two different roots, e. g. רִנָּה to be fresh composed of רָנָה and רָנָה; פָּלְטָה a certain one = פָּלְטָה; פָּלְטָה a frog from פָּלַח to leap (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַח, גָּזַח, גָּזַח, have in common the two letters גז with the associated idea of cutting, §50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב father, אח brother, אִמָּה mother, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַל, קָטַל, קָטַל.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixes pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻיִּים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.		PLURAL.	
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, אַתָּה
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵן, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, S. Num. 32: 32. 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 21: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתָּה is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23: 8, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9. Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hū* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 17. According to Kimechi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal sound in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, *rŭi*, Lat. *me*, *nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual ה as the Doric *tu*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ó*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אֲנִי. In the first person א is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אֲנִי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִי, which was in the singular softened to אֲנִי by § 57. 1. and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִי or by § 53. 2. אֲנִי. The plurals of the second and third persons were originally אַתְּנָה, הִיא, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *יִתְּנֵנִי*, *יִתְּנֵנִי*. The vowel *ā* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *עֵהֶם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹתֵיהֶם* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוא* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי	נָה	
2. { <i>Masc.</i>		הָ	כֶּם	
{ <i>Fem.</i>		הָ	כֶּן	
3. { <i>Masc.</i>		הוּא	ם	הֶם
{ <i>Fem.</i>	הָ	הָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *נִי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ת* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֶם*, *הֶן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֶם*, *הֶן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֹה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֹּאת	הַזֵּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, §23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5:7, Cant. 1:7, Job 19:29; once it has (,) before א Judg. 6:17, and twice (,) Eccl. 2:22 (in some copies), 3:18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלְחוֹ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5:7, 6:17, 7:12, 8:26, 2 Kin. 6:11, 1 Chron. 5:20, Job 19:29, Ps. 122—124, 129, 133—137, 144, Lam. 2:15, 16. The word בְּשָׁלַח Gen. 6:3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ב, the relative ש and the particle אֲשֶׁר *for that also*; but the most recent interpreters derive it from the verb שָׁלַח *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מַה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מה and the following letter is doubled, e. g. מַה-שָּׂמַלְי Ex. 3:13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִהֲהִיא Ps. 39 : 5, מִה חָסַדְהִי Gen. 31 : 36. Before the weaker gutturals א, ט, and ר, it commonly takes (.), e. g. מִהֲאֵלֶּה Zech. 1 : 9, מִה עֲבָדָהּ 2 Kin. 8 : 13, מִה רָצִיתָם Judg. 9 : 48. Before ה, ה, and ט with Kamets, and occasionally before other letters it takes (.), § 63. 1. α, e. g. מִהֲהִקָּה Ex. 32 : 1, מִהֲהִטָּאָהוּ Gen. 20 : 9, מִהֲעֲשִׂיתָ ib., מִה קִּיל 1 Sam. 4 : 14, מִה מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִהָּה Ex. 4 : 2, מִלָּכָם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun הָה, זֶה, thus אִי הָה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזֶה *for what? why?* Jer. 5 : 7.

3. The words פֶּלִי אֵלֶּמֶי *which* are always used in combination, or contracted into one פֶּלְמֵי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־יָם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּיעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (פְּבִירִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֶּנֶן), or Pe Yodh (פֶּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֵ"ו); one whose third radical is He, a Lamedh He (לֵ"ה); one whose second and third radicals are alike an Ayin Doubled (עֵ"ע), etc.

§77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, קָנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *סָתַר* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצוּן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָלֵט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שִׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: יָרַד *to descend*, Hi. *to cause to descend, bring down*; בָּיָא *to come*, Hi. *to bring*; רָאָה *to see*, Hi. *to show*.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשָׁב Hi. *to be attentive*, prop. *to make (one's ear) attend*; מִיָּחָק Hi. *to be sweet*, prop. *to cause sweetness*; שָׁבֵל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom*; אָמִיץ Hi. *to be brave*, prop. *to act bravely*; זָקֵן Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud and to put forth buds*; אָרַךְ Hi. *to prolong and to be long*; עֲשֵׂר Hi. *to enrich and to grow rich*; שָׁמַן Hi. *to make fat and to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend or to bend*, trans. and intrans. Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלֵּץ Pi. *to deliver*, Hith. *to escape, deliver one's self*; צָדִיק Pi. *to justify*, Hith. *to justify one's self*;

הִשֵּׁשׁ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקֶּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִחֲבֵם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִחַיֵּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal נִשְׁכַּח *to forget*, Hith. *to be forgotten*; נִפְאֵר Pi. *to atone*, Hith. *to be atoned*; נִתְּנָה Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קִדְּשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, הִתְעַצָּה Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, הִתְעַצָּה Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בִּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), שָׁבַר Pi. *to break the bones* (שָׁבַר), Hi. *to render strong*; or by restricting them to special applications, הִקְטִין Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הִחַלֵּץ Hi. *to change*, Pi. *to change* (the clothes); שָׁטַח Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, הִשְׁפִּיךְ Ni. and Hith. *to be poured out*; הִתְדַּבֵּר Ni. and Hith. *to talk with one another*; הִתְבָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִתְחַבֵּל Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; הִתְעַבֵּד Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *כָּלַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַח* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *הוֹסִף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַעַ* *to cleave asunder*, *גָּלַה* *to uncover*, *הָלַה* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *פָּקַד* *to visit*, *רָוַח* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called *Denominatives*. Thus, *כָּרַח* K. *to break the neck* (*כָּרַח*); *עָשָׂר* K. *to tithe* (*עָשָׂר ten*); *לָבַן* *to make bricks* (*לָבַנָה*); *נִלְבַּשׁ* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵבָב heart*); *בָּהָן* Pi. *to act as priest* (*בָּהָן*); *הָבִין* Pi. *to build a nest* (*הָבִין*); *מָרַבַּע* Pu. part. *square* (*אַרְבַּע four*); *מִשְׁקָד* Pu. *almond-shaped* (*שָׁקֵד*); *מָהַרְבֵּן* Pu. *dye'd scarlet* (*מָהַרְבֵּן*); *הִשְׁלִיג* Hi. *to snow* (*שֶׁלֶג*); *הִאָּזִין* Hi. *to give ear* (*אָזֶן*); *הִפְחֵח* Hi. *to snare* (*פַּח*); *הִמְלִיח* Ho. *to be salted* (*מֶלַח*); *הִתְיַהֵד* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְטִיד* Hith. *to supply one's self with provision* (*צִיד*). A verbal form may occasionally arise even from an adverb, *נִהַלְזָה* Ni. part. *removed far away* (*הִלְזָה*), or an interjection, *וַיִּחַם* Hi. *and he stilled* (*חַם hush*!).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן <i>to be old.</i>	קָבַר (Isa. 24:20 קָבְרָה) <i>to be</i>	חָה <i>to die.</i>
הִפְתִּיחַ <i>to delight.</i>	הִפְתִּיחַ <i>heavy.</i>	נָבַל <i>to fade.</i>
חָצַב <i>to hew.</i>	קָטַר <i>to be right.</i>	צָחַק <i>to thirst.</i>
קָהַר <i>to be clean.</i>	לָבַשׁ and קָבַשׁ <i>to put on.</i>	קָהַל (Isa. 33:9 קָהַל) <i>to</i>
טָהַר <i>to be unclean.</i>	קָנָא <i>trans. or intrans. (Esth.</i>	<i>wither.</i>
רָבַשׁ <i>to be dry.</i>	7:5 קָנָא <i>trans.) to</i>	שָׂנֵא <i>to hate.</i>
רָא <i>to fear.</i>	פָּלַל <i>fill or be full.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause. § 65. 3. a, or as a pretonic vowel, § 64. 2. before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become</i>	חָלַל <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>	גָּדַל <i>great.</i>	הִפְתִּיחַ <i>to be leavened.</i>
בָּצַח <i>to swell.</i>	הִפְתִּיחַ <i>to cleave to.</i>	הִפְתִּיחַ <i>to be profaned.</i>
בָּרַח <i>to prevail.</i>	הִפְתִּיחַ <i>to grow fut.</i>	הִפְתִּיחַ <i>to lack.</i>

הָפַר to blush (distinguished from הָפַר to dig).	צָבַע to be strong.	שָׂבַע to be sated.
צָלַח to come upon, to prosper.	הָלַח to rejoice.	
רָגַע to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשַׁע to possess.	קָרַב to come near.	שָׁבַע to dwell.
נָעַם to be pleasant.	רָעַב to be hungry.	שָׁמַע to be desolate.
		שָׁמַע to hear.

Several others are marked with Tseré in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַח to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בָּזַח to be ashamed.	רָכַשׁ to snare.	
טוֹב to be good.	נָזַל (see § 86. a) to flow.	שָׁבַע (Gen. 43:14 שָׁבַע) to be bereaved.
יָגַר to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַחֵק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesch-forte, הִתְחַדַּח, הִתְחַדַּח.

a. In one instance הִשְׁתַּחֲוֶה Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ. Eccl. 7:16 וְשִׁחֲוֶה, elsewhere וְשִׁחֲוֶה; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְכִּיר Isa. 1:16. In one instance הִתְחַדַּח Judg. 19:22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָבַע, נָבַע, and the initial כ of two verbs כָּפַח, כָּפַח. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נָאֵץ, which only occurs once, and in one instance to ר, viz. יָרֹחַ Isa. 33:10 but יָרֹחַ Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. i. *a*) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to נָאָם and הָאָם of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed נָאָם have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to אָנִי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הָרָצָה, הָרָצָה — הָרָצָה, הָרָצָה. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הָרָצָה *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּצַל, §76.2. is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghash-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Piel. Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁחַשׁ *to take root*; Pi. קָמַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּמָם, in a physical sense, *to raise up*; Hi. הִזִּיחַ *to cause to rest, to set down*, and הִנִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִקְטַל; Niphal of Hithpacl נִקְטְלוּ Ezek. 23: 48, נִבְצַר Deut. 21: 8, נִשְׁתַּחֲוּהוּ Prov. 27: 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to 'Tsere, and in each of the other species to Hholem, observing likewise that Hhrik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronounciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטַל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to 'Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have 'Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three **הָצַב**, **נָבַל**, **שָׁבַן** take Hholem, and two **חָפַץ** and **שָׁמַע** take indifferently Hholem or Pattahh. Of verbs with middle *o* in the preterite three **קָזַל**, **קָבַן** and **שָׁכַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל to mourn.	קָבַשׁ to come near.	רָבַן to lie down.
* אָלַף to learn.	נָפַל (intrans.) to fall	רָעַז to rage or tremble.
* אָמַץ to be strong.	off.	* רָטַב to be wet.
* אָזַח to be angry.	* נָחַף to be poured.	רָכַב to ride.
* הָבַל to become vain.	סָלַק (§86. b.) to ascend.	רָפַר to spread.
חָזַק to be strong.	שָׁעַן to smoke.	* רָקַב to rot.
חָכַם to be wise.	* זָחַק to be removed.	שָׁבַב to lie down.
הָשִׁחַ to be dark.	* צָדַק to be righteous.	שָׁלַט to rule.
* כָּסַל to be foolish.	קָלַל to be lightly esteemed.	* שָׁלַם to be complete.
לָמַד to learn.		* שָׁמַן to grow fat.
מָתַק to be sweet.	* קָטַב to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	הָמַם to be hot.	נָשָׁח to bite.
גָּזַר fut. <i>o</i> , to tear, fut. <i>a</i> , to resolve.	הָנִין to be gracious.	פָּעַל to do.
הָלַךְ (mostly fut. <i>e</i>) to go.	* חָרַשׁ fut. <i>o</i> , to plough, fut. <i>a</i> , to be silent.	פָּשַׁט to strip off.
זָעַם to curse.	טָרַח to tear.	קָסַם to use divination.
* חָבַשׁ to bind.	רָצַר to form.	קָצַר fut. <i>o</i> , to cut off, fut. <i>a</i> , to be short.
* חָלַשׁ fut. <i>o</i> , to subdue, fut. <i>a</i> , to be weak.	מָצַל to trespass.	שָׁבַח to rest.
	נָדַר to flee.	הָמַם to be finished.
	נָדַר to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. **רָשַׁב**, **רָשַׁן**.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קֹטֵל and the passive קָטֵל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing ה־ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (פָּעַל).

(1) SINGULAR. *3rd pers. masc.* The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give פָּעַלְהַ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. *c,* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, פָּעַלְהֶ.

2 masc. The appended ה־ is derived from פָּעַלְהָ.

2 fem. ה־ from פָּעַלְהָ.

1 com. ה־ changed from ה־ of פָּעַלְהָ; compare the similar relation of the suffixes ה־, ה־ to the pronouns פָּעַלְהָ, פָּעַלְהָ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ך preceded by the vowel ך. The full ending ך is still found in a very few instances, § 86. *b.* generally the ך is dropped, § 55. 2. *a.*

2 *masc.* ך from ך.

2 *fem.* ך from ך.

1 *com.* ך from ך.

Future (עֲתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from ך; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ך, ך, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ך.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ך, ך, denoted by ך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from ך.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ך in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקִי־ fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְיִנְי־ intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

		KAL.	NIPHAL.	PIEL.	PUAL.
Pres.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	<i>Plur.</i> 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	<i>absol.</i>	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
Part.	3 m.	קָטֹל	נִקְטֵל	קָטֹל	קָטֹל
	3 f.	תִּקְטֹל	תִּקְטֵל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֵל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֵל	אֶקְטֹל	אֶקְטֹל
	<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	<i>Plur.</i> 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	<i>act.</i>	קָטֹל		מִקְטֹל	
	<i>pass.</i>	קָטוּל	נִקְטֵל		מִקְטֹל

PERFECT VERBS.

[illegible]

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלָה Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַתָּ Ezek. 46:17 from שָׁבַת. The vowel letter א is once written in place of ה, אָבַחָהּ Ezek. 31:5 *K'thibh*, § 11. 1. *a*.

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, בָּגְדָתָה Mal. 2:14, שָׁבַטָתָה Jer. 17:4; so in other species besides Kal, נִבְסַפְתָּה Gen. 31:30, רָדַפְתָּה Job 38:12 *K'thibh*, הִצַּמְתָּה Ps. 73:27. In the last example the ה of the root is united by Dagheshe-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצַּמְתָּ Job 23:17, הִשְׁבַּחְתָּ Ps. 89:45, הִשְׁבַּחְתָּ Isa. 16:10, הִשְׁבַּחְתָּ Ex. 5:5, מָתָה Ezek. 28:8, מָתָה Gen. 19:19, וְהִתְמַתָּה Jer. 49:37.

2 fem. The full termination הִיא of אָתָּה is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, וְהִיאָהּ Ezek. 16:22, and repeatedly in the same chapter. וְהִיאָהּ Ruth 3:3; so in other species וְהִיאָהּ Jer. 3:5, לְמִדָּתָהּ Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, וְהִיאָהּ Ps. 140:13, Job 42:2, בְּלִיָּה 1 Kin. 8:48, עֲשִׂיָּה Ezek. 16:59.

PLUR. 3 com. The full ending הִי only occurs in וְהִיאָהּ Deut. 8:3, 16 וְהִיאָהּ Isa. 26:16, and וְהִיאָהּ Isa. 29:21 from וְהִיאָהּ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קוּשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִיאָהּ Josh. 10:24, אָבִיא Isa. 28:12. The forms of similar appearance הִיאָהּ Ps. 139:20, וְהִיאָהּ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָחִי 1 Sam. 13:19, קָבֵץ Esth. 9:27, שָׁפָה Deut. 21:7, הִיאָהּ Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָחִי etc. שָׁפָה etc.; the *K'ri* has substituted אָחִי etc. שָׁפָה etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתָּהּ Am. 4:3, ה, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגֵר Isa. 33:1, though not invariably, שָׁכַן and שָׁכַן, כָּבַשׁ and כָּבַשׁ, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, קָסַם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ך, e. g. בָּגִיד Isa. 48:8 but תִּשָּׁבַח Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in תִּשָּׁבַח 1 Kin. 1:21 *et passim* and תִּשָּׁלַח Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. תִּדְבָּקָה Deut. 11:22, 30:20, Josh. 22:5, תִּשָּׂאָה, תִּשָּׁבַחָה, תִּרְאָה, תִּרְאָהָה Jer. 31:12, תִּרְאָהָה Ezek. 16:5, תִּשָּׂאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it תִּשָּׁבַח, תִּרְאָה, and תִּרְאָהוּ, and before Makkeph is shortened to Kamets Hhathuph. § 64. 1, תִּרְאָה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. תִּרְאָהוּ Hos. 8:12; in תִּרְאָהוּ Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, תִּרְאָהוּ Prov. 8:15, תִּרְאָהוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek תִּשָּׂאָהוּ Ex. 18:26, תִּשָּׂאָהוּ Ruth 2:8. A like form appears in the K'thibh, תִּרְאָהוּ Prov. 4:16.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תִּרְאָהָה Deut. 33:16, תִּרְאָהָה Job 22:21, paragoric הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תִּשָּׂאָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending תִּשָּׂאָהָה.

2 *fem.* ך is sometimes added to the long vowel with which this person ends תִּרְאָהָה Ruth 2:8, תִּשָּׂאָהָה Ruth 3:4, תִּשָּׂאָהָה 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּרְאָה Isa. 57:8.

1 *com.* תִּשָּׂאָה Ps. 139:8, though by some grammarians referred to תִּשָּׂאָה, is probably for תִּשָּׂאָה from תִּשָּׂאָה, the liquid ל being excluded, and Daghesh-forse conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination הֵן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תִּרְאָהוּ Ruth 2:9, תִּשָּׂאָהוּ Josh. 24:15, תִּרְאָהוּ Ex. 9:29, תִּשָּׂאָהוּ Josh. 4:6, תִּרְאָהוּ Ps. 104:28, תִּרְאָהוּ 1 Sam. 2:22, Josh. 2:8, תִּרְאָהוּ Deut. 11:22, תִּרְאָהוּ Jer. 21:3; so in other species, תִּרְאָהוּ Job 19:23, תִּרְאָהוּ Job 21:24, תִּרְאָהוּ Gen. 32:20 and תִּרְאָהוּ Ps. 58:2, תִּרְאָהוּ 2 Kin. 6:19, תִּרְאָהוּ Mic. 2:8, תִּרְאָהוּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer תִּרְאָהוּ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ה has been assimilated to the initial ה of the following word, § 55. 1; in all probability, however, ה is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ו of the masculine form is retained, the distinction of gender being sufficiently marked by the termination נָה Dan. 8:22, רָחֵםֶנָּה Gen. 30:38, וַיִּשְׁרָהָ 1 Sam. 6:12; or, on the other hand, the termination ו of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הִבְשֵׁתוּ Jer. 49:11, הִקְרִבֵּהוּ Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. וַיִּרְשָׁשׁוּ Hos. 14:1. The assumption that the *3 fem. plur.* is used for the *3 fem. sing.* in הִקְרִיבָהּ Ex. 1:10, הִבְרִיחָהּ Job 17:16, הִרְבִּינָה Isa. 28:3, הִשְׁבִּיחָהּ Isa. 27:11, הִשְׁלָחָהּ Judg. 5:26, is unnecessary; in the first passage מִלְחָמָהּ, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הִשְׁלָחָהּ *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, וַיִּהְיֶהֶן Gen. 27:1, הִבְאִינָה Gen. 30:38, וַתִּבְשֹׁן Gen. 33:6, הִנְבִּיחָהּ Ezek. 3:20, הִתְהַיִּינָה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with י this is united by Daghesh-forte with the affix נָה, § 25. הִשְׁלָכָהּ Ezek. 17:23, הִקְוִינָה Ezek. 32:16. or without Daghesh, הִשְׁלָכָהּ Ruth 1:13, הִתְאַמְנָה Isa. 60:4, הִרְנִינָה Ps. 71:23 in most editions. So in the fem. plur. imperative, הִתְאַוְנָה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. מִקְרֶה, yet not always, מִשְׁפִּיחֶה and מִשְׁפִּיחֶה; before Makkeph it is shortened to Kamets Hhatuph מִקְרֶה Judg. 9:14. It may perhaps be similarly shortened without Makkeph מִקְרֶה Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מִקְרֶה Judg. 9:10, מִשְׁכֹּה Ezek. 32:20 (but מִשְׁכֹּה Ex. 12:21, for the Methegh see § 45. 2), מִקְרֶה Zeph. 3:14, מִקְרֶה Mic. 1:16, and (with ו retained in the K'thibh) מִקְרֶה 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, מִשְׁכֹּה Zech. 7:9, מִקְרֶה Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as מִשְׁפִּיחֶה Isa. 47:2, מִשְׁפִּיחֶה Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in מִשְׁפִּיחֶה Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, מִשְׁפִּיחֶה Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav. בֹּגֵר and בֹּגֵר, mostly without when additions are made to the word. In מוֹשֶׁה Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סֹבֵב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵב Isa. 41:7, upon the recession of the accent. הוֹשֵׁב Ps. 16:5 and הוֹשֵׁב Isa. 29:14, 38:5, Eccles. 1:18. have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb הִשָּׁב, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of הִשָּׁב, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִבֵּל *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *o* being mostly used instead, מָלֵא *full*, זָקֵן *old*, יָגֵר *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לָבַשׁ and לְבָשׁ *wearing*, שָׁבַן and שְׁבָן *dwelling*, בָּטַח and בְּטָח *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as כָּמַס Deut. 32:34, שָׁחַם, נָאָם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יֹצֵרָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יֹצֵרָהּ, יֹצֵרָהּ Jer. 22:23, יֹצֵרָהּ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹצֵרָה Gen. 17:19, and with י paragogic in the K'thibh יֹצֵרָהּ Ezek. 27:3.

2 *masc. plur.* מְשַׁבְּחֵיהֶם Ezek. 8:16, the Hithpael participle of שָׁבַח. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מְשַׁבְּחֵיהֶם which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁבַח *to worship*, and שָׁחַח *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. מְקַלְלִי they are cursing me, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל to curse, and קָלָה to treat as vile; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּאֵל by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, מְקַלְלִי as if for מְקַלְלִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְדַּע Jer. 50:23 with Seghol under the prefixed Nun for נִגְדַּע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְחַח Gen. 31:30, נִבְחַח Judg. 11:25, נִבְחַח 1 Sam. 2:27, נִבְחַח 2 Sam. 1:6; of the longer form given in the paradigm הִנְחִיחַ Jer. 32:4, which once appears with prosthetic א in place of ה Ezek. 14:3 אֶנְחִישׁ, § 53. 1. a. The construct infinitive usually has Tsere הִנְחִיחַ Ezek. 16:36, but is in one instance הִנְחִיחַ Ps. 68:3. formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנְחִיחַ 1 Kin. 20:39, הִנְחִיחַ Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions לְהִנְחִיחַ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִנְחִיחַ Prov. 24:17, comp. הִנְחִיחַ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent. הִנְחִיחַ Job 34:22, הִנְחִיחַ Judg. 9:38, הִנְחִיחַ Eccles. 7:26, rarely to Pattahh, הִנְחִיחַ Job 18:4. In the Imperative הִנְחִיחַ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִנְחִיחַ Ezek. 21:29, הִנְחִיחַ Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed א occasionally has Hhirik, אֶנְחִישׁ Ezek. 20:36, 1 Sam. 12:7, אֶנְחִישׁ Ezek. 14:3, אֶנְחִישׁ Ex. 14:4, 17.

PLUR. fem. Tsere rarely remains in the second syllable הִנְחִיחַ Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנְחִיחַ Jer. 24:2, so with a pause accent, הִנְחִיחַ Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנְחִיחַ Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְּחָה Isa. 43:9, Joel 4:11, נִקְּחוּ Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִקְּחָה *contemptible*, is in form a Niphal participle from the noun נִקְּחָה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִקְּלַל Ezek. 28:23, and the passive form $\text{נִקְּלַל$ the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִקְּלַל Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in נִקְּלַל Ps. 38:11, נִקְּלַל Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in נִקְּלַל Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, נִקְּלַל is a separate word, it is the imperative of נָתַן *to give*, though this is always elsewhere pointed נָתַן . In נִקְּלַל Ps. 45:3, the first syllable is repeated, the \ddot{o} under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* נִקְּלַל 1 Sam. 21:3, נִקְּלַל Isa. 40:24, נִקְּלַל Ps. 77:18, נִקְּלַל Isa. 10:13 *ful.* נִקְּלַל Hos. 13:3. *inf. abs.* נִקְּלַל and נִקְּלַל Isa. 59:13. *inf. const.* נִקְּלַל Am. 5:11, *part.* נִקְּלַל Job 9:15, נִקְּלַל Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נִקְּלַל Gen. 41:51. The second syllable has Seghol in נִקְּלַל (in pause נִקְּלַל), נִקְּלַל , נִקְּלַל (twice נִקְּלַל), Pattahh in נִקְּלַל (נִקְּלַל in pause), נִקְּלַל , נִקְּלַל (in pause: נִקְּלַל Isa. 19:21), and before Makkeph in נִקְּלַל (נִקְּלַל in pause); a appears likewise in the pansal form נִקְּלַל Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of נִקְּלַל Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, נִקְּלַל Deut. 30:3, נִקְּלַל Ex. 13:2, נִקְּלַל Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. נִקְּלַל Ps. 118:18, נִקְּלַל 1 Kin. 19:10, נִקְּלַל Ex. 21:19, נִקְּלַל Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, נִקְּלַל Jer. 12:17, נִקְּלַל Jer. 32:33, נִקְּלַל Jer. 39:18, נִקְּלַל Mic. 2:12, נִקְּלַל Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נִקְּלַל 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in נִקְּלַל Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, נִקְּלַל Isa. 59:13, or on the recession of the

accent, צָחַק Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, וּפָרָה Lev. 26:18, וּמָרָה Ps. 147:1, וּפָרְתָה Isa. 6:13, וּפָרְתָה Ezek. 16:52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אָוֶרָה Lev. 26:33, § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאָסַפְתִּים Zech. 7:14 for וְאָסַפְתִּים, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְבֵּינָה Isa. 13:18, but תִּרְבֵּינָה Job 27:4, and in pause Prov. 24:2.

PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *ũ*, which is preferred before a doubled consonant וּפָשַׁע, § 61. 5, and Hophal *ô* before concurrent consonants הִפְשִׁיךְ. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, פָּהַר Ezek. 16:4, פָּהַר Nah. 3:7, פָּהַר Ps. 72:20, פָּהַר Ps. 80:11, Prov. 24:31, רָהַבְתָּ Ps. 94:20, מָאָדָם *passim*. This seems to furnish the best explanation of the disputed words הִרְצַחְתָּ or הִרְצַחְתָּ Ps. 62:4, מָלַשְׁתָּ Ps. 101:5 K'ri, הִאָּכַלְתָּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghes forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ô* not *ũ*. Others think that הִאָּכַלְתָּ is the Kal future for הִאָּכַלְתָּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali הִרְצַחְתָּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

b. The vowel *ũ* of the first syllable is occasionally written with Vav, וּפָשַׁע Ezek. 16:34, וּפָשַׁע Ps. 78:63, וּפָשַׁע Judg. 18:29, 13:8, Job 5:7, וּפָשַׁע Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה, appended to the preterite is found in וּפָשַׁע Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in וּפָשַׁע Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As מְפָשֵׁעַ, מְפָשֵׁעַ, מְפָשֵׁעַ; in a few instances the initial מ is omitted, לָחַק 2 Kin. 2:10 for מְלָחַק, מְלָחַק (with Daghes-forte euphonic) Ezek. 21:15, 16, יוֹתָשִׁים Eccles. 9:12 for מְיוֹתָשִׁים, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִבְלִיחַ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶבְלִיחַ Isa. 63:3; in Isa. 19:6 הִבְלִיחַ is not a double Hiphil with both א and ה prefixed, but is a denominative from בָּלַח, a derivative of בָּלַח, which does not indeed occur in its simple form but is justified by the analogy of אֶבְלַח from בָּלַח. ה takes the place of ה in הִבְלִיחַ Hos. 11:3; so likewise the future הִבְלִיחַ Jer. 12:5, and participle מִבְלִיחַ Jer. 22:15, though the corresponding preterite is הִבְלַח Neh. 3:20.

SING. 3 masc. The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִבְלִיחַ 1 Sam. 12:24, but in every other place מִבְלִיחַ Job 11:3 but מִבְלִיחַ Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִבְלִיחַ Prov. 24:23, 28:21, is mostly written without י, thus הִבְלִיחַ, הִבְלִיחַ, הִבְלִיחַ, הִבְלִיחַ, though sometimes with it הִבְלִיחַ Am. 9:8 but הִבְלִיחַ Isa. 14:23, הִבְלִיחַ and הִבְלִיחַ, twice הִבְלִיחַ, nine times הִבְלִיחַ, הִבְלִיחַ, הִבְלִיחַ. Hhirik in this syllable is rare and exceptional, הִבְלִיחַ Ezek. 21:31, הִבְלִיחַ Josh. 7:7. א is prefixed instead of ה in אֶבְלִיחַ Jer. 25:3 and אֶבְלִיחַ Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִבְלִיחַ rarely and as an exception without י, הִבְלִיחַ Isa. 23:11, or with Tsere הִבְלִיחַ Deut. 32:8, לִבְלִיחַ Deut. 26:12, Neh. 10:39, לִבְלִיחַ Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִבְלִיחַ Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִבְלִיחַ Jer. 50:34, הִבְלִיחַ Jer. 51:33, הִבְלִיחַ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לִבְלִיחַ Am. 8:4 but לִבְלִיחַ Ps. 8:3, לִבְלִיחַ once but לִבְלִיחַ fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination יִבְלִיחוּ 1 Sam. 14:22, 31:2, יִבְלִיחוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be יִבְלִיחוּ Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִבְלִיחַ, and before Makkeph, Seghol הִבְלִיחַ Job 22:21, הִבְלִיחַ 1 Sam. 23:11, הִבְלִיחַ Isa. 64:8. There are a very few examples with Hhirik in pause, הִבְלִיחַ Ps. 94:1, to which some would add הִבְלִיחַ Isa. 43:8, but see Alexander, הִבְלִיחַ Prov. 19:25, הִבְלִיחַ Jer. 17:18.

e. PARTICIPLE. In מִבְלִיחַ Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִבְלִיחַ Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural. מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְכִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶהָלַךְ, הֶהָלַח, is occasionally Kibbuts, both vowels even appearing in the same verb, הֶהָלַךְ Ezek. 32:32, הֶהָלַח ver. 19, מִשְׁלַח 2 Kin. 4:32; הֶהָלַח Dan. 8:11, הֶהָלַח Isa. 14:19, הֶהָלַח Ezek. 16:5, מִשְׁלַח 2 Sam. 20:21; מִשְׁלַח Lev. 6:15, מִשְׁלַח Mal. 1:11, הֶהָלַח, מִשְׁלַח; מִשְׁלַח, מִשְׁלַח, מִשְׁלַח Ezek. 29:18.

b. PRETERITE. In הֶהָלַחְתָּ *am I obliged to leave?* Judg. 9:9, 11. 13. the characteristic הֶ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הֶהָלַח Ezek. 16:4, הֶהָלַח Josh. 9:24. The construct has Pattahh, הוֹלֵךְ Ezr. 3:11.

d. IMPERATIVE. This mood occurs twice, הֶהָלַח Ezek. 32:19, הֶהָלַח Jer. 49:8.

e. PARTICIPLE. In מְהַלְכִים Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances אָ is prefixed instead of הֶ, viz., אָהֶלַח 2 Chron. 20:35, אָשִׁיתוּ לָי Ps. 76:6. In the verb פָּקַד Daghes-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הֶהָפַקְדוּ, הֶהָפַקְדוּ Judg. 20:15, 17, הֶהָפַקְדוּ Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הֶהָפַקְדוּ Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *u*, § 61. 5, הֶהָשָׁפַח (the accentuation is unusual) Isa. 34:6, הֶהָשָׁפַח Deut. 24:4 (but in the future always הֶשָׁפַח Lev. 21:1 and repeatedly elsewhere), הֶהָשָׁפַח (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and הֶהָפַקְדוּ, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b* (3). In הֶהָנֶגְשְׁתָּ Jer. 25:16, הֶהָנֶגְשְׁתָּ Jer. 46:8 (elsewhere הֶהָנֶגְשְׁתָּ), and הֶהָנֶגְשְׁתָּ Isa. 52:5, *o* prolonged from *u*, on account of the absence of Daghes-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הֶהָהֶלַח, הֶהָהֶלַח, הֶהָהֶלַח *inf. const.*, הֶהָהֶלַח *imper.*, מְהַהֶלַח, which before Makkeph is shortened to Seghol, הֶהָהֶלַח Isa. 30:29, הֶהָהֶלַח Gen. 6:9, הֶהָהֶלַח Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הֶהָהֶלַח *pret.*, הֶהָהֶלַח *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or *understand thou*, Dan. 9 : 25, אֶל־תִּשְׁכַּח *may it not* or *let it not rule*, Ps. 119 : 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are אֶהְיֶה Isa. 42:6 and אֶרָא Isa. 41:23 K'thibh, where the K'ri has אֶרְאֶה.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ך. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל"ה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַּע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הִקְשֵׁב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, חִירִיק, Jer. 49:11; חִיר, 2 Chron. 6:42, חִירִיק, Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִירִיה K'thibh, צִירִיה K'ri Ps. 26:2; מְלִכָּה K'thibh, מְלִכָּה K'ri Judg. 9:8; יֹאשְׁקִילָה K'thibh, יֹאשְׁקִילָה K'ri Ezr. 8:25; אֲשָׁקִיטָה K'thibh, אֲשָׁקִיטָה K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it. § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשָׁקִיטָה 1 Kin. 19:20, נִאֲשָׁקִיטָה Dan. 8:13 (in some copies) or Hhateph Pattahh נִאֲשָׁקִיטָה Ezr. 8:26. Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal. § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogie imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרָב Lev. 9:7, קָרְבָּה Ps. 69:19, and on the contrary, מְרָרָה Gen. 25:31, *ful.* מְרָרָה Ex. 21:7, נִמְרָרָה (with Daghesh separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שָׁמְנָה Gen. 4:23 for שָׁמְנָה, § 61. 2, קָרָאָן Ex. 2:20 for קָרָאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה, of the masculine singular, הִדָּה 2 Kin. 6:18 for הִדָּה Ezek. 6:11, גָּלָה Ps. 119:18 for גָּלָה; הִרָּה Deut. 9:14 for הִרָּה Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְחִיךָ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some וְ is an abbreviation of the verb וָהָיָה *was*, hence וְיֵאָמֵר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and*. וְיֵאָמֵר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָהָיָה *and he was*; Ewald of וְאָז *and then*. Röhiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 421. that וְיֵאָמֵר may be for וְיֵהָיֵא, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, τυπτο, τυπτον; τυψω, τυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense. *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes הָ for וְ conversive might seem to lend confirmation to this theory of its derivation. But as הָ stands with equal frequency for וְ copulative, and וְ for the article הָ, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכֵהוּ, וַיִּזְרֶה. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ה, and never if it be הֶ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּזְרֶה, וַיִּזְרֶה but וַיִּזְרֶה. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲנִי. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשָׁב, וַיִּתְּנֶה, and before Makkeph it is shortened to (.) וַיִּתְּנֶה. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e. g. וַאֲשֶׁלֶּכֶה or וַאֲשֶׁלֶּכֶה; וַאֲנִי or וַאֲנִי; וַאֲנִי; וַאֲמַלְטָה; וַאֲנִי or וַאֲנִי; paragodic ה also occurs though more rarely in the first pers. plur. וַנִּהְיֶה Gen. 41 : 11, וַנִּצְלִימָה, Ezr. 8 : 23, וַנִּסְעָה ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לִי verbs as in the apocopated future וַיִּתְּנֶה, וַיִּתְּנֶה, וַיִּתְּנֶה; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּתְּנֶה, וַיִּתְּנֶה, וַיִּתְּנֶה. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּתְּנֶה, וַיִּתְּנֶה but not in וַיִּתְּנֶה; so in וַיִּתְּנֶה Hab. 3 : 6, and the Hithpael וַיִּתְּנֶה Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּתְּנֶה, וַיִּתְּנֶה or וַיִּתְּנֶה but וַיִּתְּנֶה, וַיִּתְּנֶה, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּתְּנֶה,

נִאָאָרִים or נִאָאָרִים, though it sometimes suffers apocopation in לִה verbs נִאָאָרִים, נִאָאָרִים. The prolonged plural ending הִן is very rarely used after Vav Conversive; it does, however, occur, e. g. וַיִּתְּנֵם דֵּבִיר Deut. 1:22, וַיִּתְּנֵם דֵּבִיר Deut. 4:11, וַיִּתְּנֵם דֵּבִיר Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattalh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּתְּנֵם דֵּבִיר Judg. 6:9, וַיִּתְּנֵם דֵּבִיר 2 Sam. 1:10, וַיִּתְּנֵם דֵּבִיר Ezek. 16:10 but וַיִּתְּנֵם דֵּבִיר ver. 8, וַיִּתְּנֵם דֵּבִיר Job 30:26, וַיִּתְּנֵם דֵּבִיר Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתָּהּ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַיִּמְצָא *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַהֲלַכְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵלֵךְ (imper.) *go*, וּפְלִיטָה (pret.) *and turn*, וַיִּסְתָּרָהּ (pret.) *and hide*, וַהֲיָהּ (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וַלָּכֶת, וַהֲלָכֶת.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone*, וַהֲלַכְתָּ *and thou shalt go*, וַהֲלַכְתִּי *and I will go*, so וַהֲשַׁבְתָּ, וַהֲשַׁבְתִּי, though וַהֲשַׁבְתִּי Zeph. 1:17, except in לָא and לִה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וּפָלִיחִי Lev. 26 : 9, וּבָאֵתִי 1 Kin. 18 : 12, וְהִרְבֵּיתָ 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15 : 30, וְהִפְרִיתִי Isa. 8 : 17 but וְאַפִּיתָ Lev. 24 : 5, וּבָאָהָ Gen. 6 : 18, וְהִרְבִּיתִי Lev. 26 : 9, וְהִבָּאָהָ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְיִבְרָכֵנוּ Ex. 8 : 23, וְהִלְבֵּנוּ, וְהִלְבָּחֵנוּ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְדִּילָהָ Ex. 26 : 33, וְהִבְדִּילָהָ Lev. 15 : 29, וְנָחָה Isa. 11 : 2, וְנָחָהָ Hab. 1 : 8 but וְהִשְׁלִיכוּ Ezek. 43 : 24, וְפָשַׁח Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending הַ, § 85. *a* (1), takes the place of הָ.

2 *masc.* הָ sometimes shortens its final vowel before the suffix הִ of the first person.

2 *fem.* The old ending הִ, § 86. *b*, instead of הָ.

PLUR. 2 *masc.* הִ from the old pronominal ending הִים, § 71. *b* (2), takes the place of הִם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטָלְנָה for תִּקְטָלֵי.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶּן, כֶּם, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghdesh-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קִטְּלֶהָ for קִטְּלֶהָּ, קִטְּלֶהָּ for קִטְּלֶהָּ, see § 57. 2. *b*.

When the third masc. sing. suffix הִי is preceded by (.), the הִ may be elided and the vowels coalesce into וִ, קִטְּלֶהָּ for קִטְּלֶהָּ; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קִטְּלֶהָּ for קִטְּלֶהָּ § 62. 2.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קִטְּלֶהָּ for קִטְּלֶהָּ.

When הִי, הָ of the third pers. singular are preceded by (.), the vowel of union for the future, a נִ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; הִ is then commonly elided and a euphonic Daghdesh-forte inserted in the Nun, וְקִטְּלֶהָּ for וְקִטְּלֶהָּ. The same shortening of the (..) and insertion of Daghdesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כּ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesth-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רָקַטְנָהּ for רָקַטְתָּהּ; or it may be Daghesth-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesth, §54. 3, instead of the Daghesth having arisen from the assimilation of Nun, so that רָקַטְתָּהּ may be for רָקַטְנָהּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, רָקַטְתָּהּ but רָקַטְתָּהּ, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, רָקַטְתָּהּ but רָקַטְתָּהּ; רָקַטְתָּהּ but רָקַטְתָּהּ.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, רָקַטְתָּהּ, רָקַטְתָּהּ, רָקַטְתָּהּ, רָקַטְתָּהּ; but י. of the Hiphil species is almost always preserved, רָקַטְתָּהּ, רָקַטְתָּהּ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתִּי but קָטַלְתָּה, קָטַלְתִּי. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, בָּ, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and בָּ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִהַיְתָּ, נִהַיְתָה, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה but הִבְיָחְתָּ, הִבְיָחְתָּ, אֶבְיָחְתָּ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִּי לִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, נִצְמַתִּי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחֲנִי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאֵנִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהוּ
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 masc.	קָטַלְתְּנִי קָטַלְתְּךָ	—	—	קָטַלְתְּהוּ קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ קָטַלְתְּהוּ	קָטַלְתְּהוּ
1 com.	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
1 com.	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
INFINITIVE.					
	קָטַלְנִי קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְנִי	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתְּהוּ יִקְטַלְתְּהוּ	יִקְטַלְתְּהוּ יִקְטַלְתְּהוּ
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ	יִקְטַלְתֶּםהוּ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
HIPHIL PRETERITE.					
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתְּהוּ	הִקְטַלְתְּהוּ

VERBS WITH SUFFIXES.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתיו	—	—	קטלתם	קטלתן
קטלתיו	—	—	קטלתים	קטלתין
—	קטלתיוכם	קטלתיוכן	קטלתים	קטלתין
קטלנו	קטליוכם	קטליוכן	קטלם	קטלן
קטלתו	—	—	קטלתם	קטלתן
—	קטלנוכם	קטלנוכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו } קטלנו } קטלנו	קטלכם קטלכם קטלכם	קטלכן קטלכן קטלכן	קטלם קטלם קטלם	קטלן קטלן קטלן
קטלנו	—	—	קטלם	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (.) as the union vowel of the preterite. הָסִינִי Isa. 8 : 11. הָאֲנִי Judg. 4 : 20. Dag'hesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., הָסִינִי Ps. 118 : 18, הָנִי Gen. 30 : 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : הָאֲנִי Isa. 55 : 5, so with the infinitive, הָשָׁחֵטְךָ Deut. 28 : 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4 : 6 אֲחַסְסֶנְךָ. § 11. 1. *a.*, where the K'ri has הָאֲנִי. With לָא and כִּהֵּ verbs this form of the suffix is of frequent occurrence. : הָנִי Isa. 30 : 19, Jer. 23 : 37, הָאֲנִי Ezek. 28 : 15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כִּהֵּה 1 Kin. 18 : 44, הָאֲנִי Prov. 2 : 11, הָאֲנִי Ps. 145 : 10, הָאֲנִי Jer. 7 : 27.

c. The suffix of the second fem. sing. is commonly הָ, הָאֲנִי Isa. 54 : 6, הָאֲנִי Isa. 60 : 9, except after the third fem. sing. of the verb, when it is הָ, הָאֲנִי Ruth 4 : 15. הָאֲנִי Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲנִי, אֲנִי Ps. 137 : 6, הָאֲנִי Ps. 103 : 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in הָאֲנִי Ex. 32 : 25, הָאֲנִי Num. 28 : 8, and in some copies אֲנִי 1 Sam. 1 : 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, הָאֲנִי (with the accent on the penult because followed by an accented syllable) Am. 1 : 11, so with the infinitive, הָאֲנִי Ex. 9 : 18, הָאֲנִי Jer. 44 : 19, and the future, הָאֲנִי Ex. 2 : 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, הָאֲנִי Ex. 23 : 31, and repeatedly in poetry, הָאֲנִי Ex. 15 : 9; once ו is appended, הָאֲנִי Ex. 15 : 5; הָאֲנִי is used but once as a verbal suffix, הָאֲנִי Deut. 32 : 26.

g. The suffix of the third fem. plur. ו is seldom used, הָאֲנִי Isa. 48 : 7, הָאֲנִי Hab. 2 : 17; more frequently the masculine כ is substituted for it, הָאֲנִי Gen. 26 : 15, 18, הָאֲנִי Ex. 2 : 17, הָאֲנִי 1 Sam. 6 : 10, so Num. 17 : 3, 4, Josh. 4 : 8, 2 Kin. 18 : 13, Hos. 2 : 14, Prov. 6 : 21; הָאֲנִי is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ו, הָאֲנִי Ruth 1 : 19, הָאֲנִי Job 39 : 2.

h. Verbs, which have Tseré for the second vowel in the Kal preterite, retain it before suffixes, הָאֲנִי Deut. 7 : 13, הָאֲנִי Lev. 16 : 4, הָאֲנִי Deut. 24 : 3, הָאֲנִי Job 37 : 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is הָאֲנִי Ps. 13 : 5 from הָאֲנִי,

74: 8. אֲחִילָם Ps. 118: 10; וַיִּשְׁלַח Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וַיִּשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary *e*, וַיִּשְׁלַח.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יָנִי, Jer. 50: 41; יָנִי, Gen. 27: 19; יָנִי, Job 7: 14, 9: 31; יָנִי (1st plur.), Job 31: 15; יָנִי, Isa. 43: 5; יָנִי, Isa. 44: 2; יָנִי, Ps. 30: 13; יָנִי (3 masc. sing.), Job 7: 18; יָנִי, Job 41: 2 K'ri, Hos. 12: 5; יָנִי, Ps. 65: 10, or without Dagghesh, יָנִי, Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יָנִי, Isa. 26: 5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יָנִי, Ps. 50: 23; יָנִי, Jer. 22: 24; יָנִי, Jer. 5: 22; יָנִי, Ps. 72: 15; יָנִי, Deut. 32: 10; יָנִי, Ex. 15: 2.

c. The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, יָנִי, Prov. 1: 28; יָנִי, Ps. 63: 4; יָנִי, Ps. 91: 12; יָנִי, Isa. 60: 7, 10; יָנִי, Jer. 5: 22; יָנִי, Jer. 2: 24; twice it has the union vowel *a*, יָנִי, Job 19: 2; יָנִי, Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶפְרַיִם Hos. 10: 10; Num. 35: 20; אֶפְרַיִם, Isa. 27: 3; אֶפְרַיִם, Isa. 62: 2; אֶפְרַיִם, Ezek. 35: 6; אֶפְרַיִם, Jer. 31: 33; once the vowel remains, but is changed to Shurek, אֶפְרַיִם, Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64, 2, אֶפְרַיִם, Job 29: 14; אֶפְרַיִם, Ex. 29: 30; אֶפְרַיִם, Cant. 5: 3; אֶפְרַיִם, Gen. 19: 19. Hholem is shortened before ה, כ, ב, though the vowel letter י is occasionally written in the K'thibh, אֶפְרַיִם, Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* אֶפְרַיִם, Cant. 1: 6; 3 *fem. plur.* אֶפְרַיִם, Job 19: 15; אֶפְרַיִם, Jer. 2: 19. The masculine form is sometimes substituted for the feminine, אֶפְרַיִם, Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive.* Before ה, כ, ב, Hholem is shortened to Kamets Hhatuph, אֶפְרַיִם, Gen. 2: 17; אֶפְרַיִם (Methegh by § 45. 2) Obad. ver. 11, אֶפְרַיִם, Gen. 3: 5; אֶפְרַיִם, Mal. 1: 7. Pattahh remains in the single example, אֶפְרַיִם, Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֶפְרַיִם, Deut. 29: 11; אֶפְרַיִם, 2 Kin. 22: 19; אֶפְרַיִם, Deut. 27: 4; once Kibbutz, אֶפְרַיִם, Lev. 23: 22, sometimes Hhirik, אֶפְרַיִם, Gen. 19: 33, 35 but אֶפְרַיִם, Ruth 3: 4; אֶפְרַיִם, Zech. 3: 1; אֶפְרַיִם, 2 Sam. 1: 10; אֶפְרַיִם, Neh. 8: 5, and occasionally Pattahh, אֶפְרַיִם, Ezek. 25: 6. In the feminine form of the infinitive, as in nouns, the old feminine ending ה is substituted for ה, אֶפְרַיִם, Isa. 30: 19; אֶפְרַיִם, Hos. 7: 4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֶפְרַיִם, Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהָיָה, וְהָיָה Jer. 15 : 15, but occasionally it takes Hhirik, וְהָיָה (with Daghesli-forte euphonic) Prov. 4 : 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or, as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, הַעֲמִיד for הַעֲמִיד ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, הַעֲמִיד , הַעֲמִיד , הַעֲמִיד . Seghol accompanying *s* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמִיד , עֲמִיד .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יָחַד , apocopated future of הָיָה , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יִשְׁמַעְלֶה**, **יִשְׁמַעַל**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יִשְׁמַעַל**, **יִשְׁמַעַל**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יִשְׁמַעַל**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (.) becomes (.) in the third feminine singular and the third plural of the Niphal preterite; and (.) becomes (.) in the corresponding persons of the preterite and future Hophal, **יִשְׁמַעַל**, **יִשְׁמַעַל**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יִשְׁמַעַל** *yaam'dhū*, not **יִשְׁמַעַל** *yaamdū*, § 22. *a.* In like manner the Kal imperative has **יִשְׁמַעַל** not **יִשְׁמַעַל**, **יִשְׁמַעַל**, showing that even in the perfect verb **יִשְׁמַעַל** were pronounced *kit'lū*, *kit'lū*, not *kittū*, *kittū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִשְׁמַעַל** for **יִשְׁמַעַל**.

§ 110. 1. The verb **יִשְׁמַעַל** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of **יִשְׁמַעַל** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
INFIN. Absol.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
Constr.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
FUT. 3 m.	יָעֲמַד	יִעְמַד	יָעֲמִיד	יָעֲמִיד
3 f.	תָּעֲמַד	תִּעְמַד	תָּעֲמִיד	תָּעֲמִיד
2 m.	תָּעֲמַד	תִּעְמַד	תָּעֲמִיד	תָּעֲמִיד
2 f.	(תָּעֲמִידִי)	תִּעְמִידִי	תָּעֲמִידִי	תָּעֲמִידִי
1 c.	אָעֲמַד	אִעְמַד	אָעֲמִיד	אָעֲמִיד
Plur. 3 m.	(יָעֲמִידוּ)	יִעְמִידוּ	יָעֲמִידוּ	יָעֲמִידוּ
3 f.	תָּעֲמִידְנָה	תִּעְמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
2 m.	תָּעֲמִידוּ	תִּעְמִידוּ	תָּעֲמִידוּ	תָּעֲמִידוּ
2 f.	תָּעֲמִידְנָה	תִּעְמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
1 c.	נָעֲמַד	נִעְמִיד	נָעֲמִיד	נָעֲמִיד
IMPER. 2 m.	עָמַד	הָעָמַד	הָעָמַד	
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	
PART. Act.	עָמֵד		מְעָמִיד	
Pass.	עָמִיד	נִעְמֵד		מִעָמִיד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקֵנָה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִזְקֶה	תִּזְקֶה	תִּזְקֶה	תִּזְקֶה	אִזְקֶה
PLUR.	יִזְקֻהוּ	תִּזְקֻנָּה	תִּזְקֻהוּ	תִּזְקֻנָּה	יִזְקֻהוּ

3. Certain verbs, whose first radical is *ז*, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ) mode.

FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִאָכֵל	תִּאָכֵל	תִּאָכֵל	תִּאָכֵל	אִכָּל
PLUR.	יִאָכְלוּ	תִּאָכְלָנָה	תִּאָכְלוּ	תִּאָכְלָנָה	יִאָכְלוּ

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפָה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֿ) in one instance, *יִחַזְקֶה* Ezek. 23 : 5. That of the Kal future *o* has (ֿ) in *יִקְחֶה* Prov. 10 : 3, *יִקְחֶה* Ps. 29 : 9. Three verbs with future *o*, *הָלַם*, *הָרַם*, *הָמַד* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יְהִירֹס* Job 12:14, *יְהִירֹס* 2 Kin. 3:25 but *יְהִירֹסוּ* Ex. 19:21, 24; so with suffixes, *יְהִירֹסוּ* Ps. 141:5, *יְהִירֹסוּ* Isa. 22:19, *יְהִירֹסוּ* Isa. 53:2. *יְהִירֹסוּ* has *יְהִירֹסוּ* but *יְהִירֹסוּ*.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, *יֵאָמֵר*, *יֵאָסֵף*, *יֵאָמֵר*, *יֵאָמֵר* as well as *יֵאָמֵר*, *יֵאָמֵר*, *יֵאָמֵר*; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, *יֵאָמֵר*, *יֵאָמֵר*, *יֵאָמֵר*, *יֵאָמֵר*, and in two verbs it becomes (..) after Vav conversive, *יֵאָמֵר*, *יֵאָמֵר*.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), *יֵאָמֵר* Mic. 4:8. When thus quiescent after either Tserē or Hholem, א is always omitted in the first person singular after the preformative א, *יֵאָמֵר* Gen. 32:5 for *יֵאָמֵר*, *יֵאָמֵר* Prov. 8:17 for *יֵאָמֵר*, *יֵאָמֵר* Gen. 24:33 for *יֵאָמֵר*, and occasionally in other persons, *יֵאָמֵר* Jer. 2:36 for *יֵאָמֵר*; so *יֵאָמֵר* Deut. 33:21, *יֵאָמֵר* Prov. 1:10, *יֵאָמֵר* Ps. 104:29, *יֵאָמֵר* 2 Sam. 19:14, *יֵאָמֵר* 2 Sam. 20:9, *יֵאָמֵר* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יֵאָמֵר* Ezek. 42:5 for *יֵאָמֵר*, *יֵאָמֵר* Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in *יֵאָמֵר* Num. 11:25 Hi. fut. for *יֵאָמֵר*, *יֵאָמֵר* Ezek. 21:33 Hi. inf. for *יֵאָמֵר*, *יֵאָמֵר* Job 32:11 Hi. fut. for *יֵאָמֵר*, *יֵאָמֵר* Prov. 17:4 Hi. part. for *יֵאָמֵר*, §53. 2. *a.* *יֵאָמֵר* Job 33:11 Pi. part. for *יֵאָמֵר*, §53. 3, *יֵאָמֵר* 2 Sam. 22:40 Pi. fut. for *יֵאָמֵר*, *יֵאָמֵר* 1 Sam. 15:5 Hi. fut. for *יֵאָמֵר*, *יֵאָמֵר* Isa. 21:14 Hi. pret. for *יֵאָמֵר*, *יֵאָמֵר* Isa. 13:20 Pi. fut. for *יֵאָמֵר*, and after prefixes *יֵאָמֵר* for *יֵאָמֵר*, the Kal infinitive of *יֵאָמֵר* with the preposition ל, *יֵאָמֵר* Ezek. 28:16 Pi. fut. with Vav conversive for *יֵאָמֵר*, *יֵאָמֵר* Zech. 11:5 Hi. fut. with Vav conjunctive for *יֵאָמֵר*, *יֵאָמֵר* Eccles. 4:14 Kal pass. part. with the article for *יֵאָמֵר*.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יֵאָמֵר* Num. 32:30 for *יֵאָמֵר*, and five times in the Hiphil future, *יֵאָמֵר* Jer. 46:8 for *יֵאָמֵר*, *יֵאָמֵר* Hos. 11:4 for *יֵאָמֵר*, *יֵאָמֵר* Neh. 13:13 for *יֵאָמֵר*, *יֵאָמֵר* 1 Sam. 14:24 abbreviated from *יֵאָמֵר* for *יֵאָמֵר*, *יֵאָמֵר* 2 Sam. 20:5 K'ri for *יֵאָמֵר*.

e. א draws the vowel to itself from the preformative in *יֵאָמֵר* Prov. 1:22 Kal fut. for *יֵאָמֵר* in pause *יֵאָמֵר* Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain *יֵאָמֵר* Job 20:26, regarding it as a Kal future for

הַאֲבָהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, as נִאָדָם Nah. 2:4, יִתְבָּרֵךְ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as נִתְבָּרַךְ, נִתְבָּרָה, נִתְבָּרֵךְ, being rarely changed to Pattahh, as in תִּבְלֶהוּ Prov. 20:16, or Seghol, as אֶסְפָּהוּ Num. 11:16, תִּבְרָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, תִּשְׁפֹּרֵי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, תִּבְלֹי Zeph. 3:14 but תִּבְלֹי Ps. 68:5, תִּרְבֹּי Jer. 2:12 but תִּרְבֵּי Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pansal form, תִּתְבָּרֵי Isa. 44:27. Ewald explains תִּתְבָּרֵם Ex. 20:5, 23:24, Deut. 5:9, and תִּתְבָּרֵם Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) תִּמְלֶה Ezek. 16:5, תִּתְצַחֲוּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִבְרָךְ Ps. 89:8, הִתְבָּרַח Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In תִּבְרָה 2 plur. pret., הִוִּיתָ inf., הִיָּה imper. of תִּהְיֶה, the initial ה has (,) under the influence of the following ו; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִירָהּ, אֲבִירָהּ, אֲבִירֶם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲבִירָהּ imper., אֲבִירָהּ inf., אֲבִירָהּ and אֲבִירָהּ inf., אֲבִירָהּ imper., אֲבִירָהּ inf. and imper. (but תִּאֲמַר Job 34:18 with ה interrogative), אֲמַרָהּ (with ה, paragogic אֲמַרָהּ), and in a very few instances the long vowel (,) § 60. 3. *c.* אֲמַרָהּ Ex. 16:23 for אֲמַרָהּ, אֲמַרָהּ Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in תִּבְרָה 3 fem. fut. of תִּבְרָה to go (comp. תִּצְחַח from תִּצְחַח to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in תִּבְרָה (once, viz., Hab. 1:15 for תִּבְרָה) and תִּבְרָה Hiphil and Hophal preterites of תִּבְרָה to go up, and תִּבְרָה (once, viz., Josh. 7:7 for תִּבְרָה) Hi. pret. of תִּבְרָה to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms תִּבְרָה, תִּבְרָה, תִּבְרָה from תִּבְרָה to be, and תִּבְרָה from תִּבְרָה to live, are peculiar in having simple vocal Sh'va.

3. Where (וּ) or (וֹ) are proper to the form these are frequently changed to (וֹ) or (וּ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רָאָה 2 Kin. 5:3. רָאָה Ex. 4:29; רָאָה Ps. 27:10. תָּצַח Josh. 2:18; רָאָה Isa. 59:5. תָּצַח Judg. 16:13; the Niphal, נָצַח 1 Kin. 10:3. נָצַח Nah. 3:11. נָצַח Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, הִצַּח Job 14:19. הִצַּח Deut. 7:24. הִצַּח Deut. 9:3 (comp. הִצַּח Ps. 80:6). הִצַּח Lev. 23:30. הִצַּח Isa. 49:26. הִצַּח Neh. 9:16. הִצַּח Ezek. 30:25. הִצַּח Isa. 43:23. הִצַּח Jer. 17:4. הִצַּח Deut. 1:45. הִצַּח Ex. 15:26. הִצַּח Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וַהֲצַח 1 Sam. 17:35. וַהֲצַח Ps. 50:21. The change from (וּ) to (וֹ) after Vav conversive occurs once in the third person of the Hiphil preterite, וַהֲצַח Ps. 77:2, but is not usual, e. g. וַהֲצַח Lev. 27:8. There is one instance of (וּ) instead of (וֹ) in the Hiphil infinitive, וַהֲצַח Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, רָצַח, רָצַח; רָצַח, רָצַח.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָחַד Hi. to be red.	הָבַל K. Hi. to be vain.	תָּגַר K. to gird.
אָחַר Ni. Hi. to be illustrious.	הָגָה K. Hi. to meditate.	תָּהַל K. (not Ho.) to cease.
אָחַס Hi. to close.	הָדַר K. Ni. to honour.	תָּחַב K. to cut.
* אָשַׁר K. to shut.	הָיָה K. Ni. to be.	תָּהָה K. (not Hi.) to live.
אָלַח K. to learn.	* הָכַר K. to injure, wound.	תָּחַס K. Hi. to be wise.
אָפַר K. to gird on.	הָכַס Ni. Hi. Ho. to hide.	תָּחַט K. meaning doubtful.
אָשַׁם K. Ni. (not Hi.) to be guilty.	תָּחַט K. to beat off.	תָּחַט K. meaning doubtful.
	תָּחַט Hi. to join together.	

* ἀπαξ λεγόμενον.

הָיָה K. Ni. <i>to desire.</i>	הָפַח K. <i>to dig.</i>	קָנָה K. <i>to put on as an ornament.</i>
הָלַל K. <i>to spare.</i>	הָפַח K. Hi. <i>to blush.</i>	
חָסַם K. Ni. <i>to do violence to.</i>	חָשַׁח K. Ni. <i>to search.</i>	קָנָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	קָנָה Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָסַר K. Ni. <i>to investigate.</i>	קָנָה K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		קָנָה Hi. <i>to be presumptuous.</i>
חָנַח K. <i>to dedicate.</i>	* חָנַח K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַח K. <i>to take up.</i>	קָנָה K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתַח Ni. <i>to be destined.</i>	קָנָה K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* קָנָה Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	קָנָה K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַח K. <i>to seize.</i>	
	חָתַח K. <i>to break through.</i>	קָנָה K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	קָנָה K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַח <i>to bind.</i>	חָסַח <i>to trust.</i>	קָנָה <i>to wear.</i>
הָפַח <i>to turn.</i>	חָשַׁח <i>to withhold.</i>	קָנָה <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁח <i>to uncover.</i>	קָנָה <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	קָנָה <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁח <i>to be dark.</i>	קָנָה <i>to supplant.</i>
חָלַה <i>to be sick.</i>	קָנָה <i>to pass over.</i>	קָנָה <i>to smoke.</i>
חָלַק <i>to divide.</i>	קָנָה <i>to help.</i>	קָנָה <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָלַח Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׁה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָזַח Jer. 49 : 37, <i>to be dismayed.</i>
חָלַח Ps. 109 : 23, <i>to go.</i>	קָנָה Eccl. 5 : 8, <i>to serre.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	קָנָה Jer. 15 : 17, Ps. 149 : 5, and
חָלַח Job 20 : 24, <i>to change, pierce.</i>	קָנָה Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesht-forte in the first radical, הִחֲזֹק, הִחֲזֹק Isa. 23:18, הִחֲזֹק (the retrocession of the accent by §35.1) Isa. 28:27, הִחֲזֹק Job 35:24. הִחֲזֹק Num. 32:17, הִחֲזֹק 2 Sam. 17:23. which is in one instance expressed by the vowel letter י הִחֲזֹק Ex. 25:31. The only exception is הִחֲזֹק (two accents explained by §42. a) Ezek. 26:15 for הִחֲזֹק, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in הִחֲזֹק Job 19:7, הִחֲזֹק Ezek. 43:18, הִחֲזֹק 1 Chron. 24:3, הִחֲזֹק Lam. 2:11.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as הִחֲזֹק Jer. 37:12 for הִחֲזֹק, הִחֲזֹק Eccles. 5:5, הִחֲזֹק 2 Sam. 19:19. הִחֲזֹק Deut. 26:12, הִחֲזֹק Neh. 10:39, הִחֲזֹק 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, הִחֲזֹק Lam. 2:11 for הִחֲזֹק, הִחֲזֹק Ezek. 26:15.

§114. The letter ר resembles the other gutturals in not admitting Daghesht-forte, and in requiring the previous vowel to be lengthened instead, הִחֲזֹק Jon. 1:5, הִחֲזֹק Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, הִחֲזֹק Deut. 19:6. הִחֲזֹק 2 Sam. 7:10, הִחֲזֹק Ps. 66:12. except in certain forms of the verb הִחֲזֹק to see, viz., הִחֲזֹק Kal future with Vav conversive, shortened from הִחֲזֹק, הִחֲזֹק which alternates with הִחֲזֹק as Hiphil preterite, and once with Vav conversive preterite, הִחֲזֹק Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, הִחֲזֹק Jer. 50:34. In the Hophal species the participles הִחֲזֹק Isa. 14:6, הִחֲזֹק Lev. 6:14 take Kibbutz in the first syllable, but הִחֲזֹק, הִחֲזֹק have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal. הִחֲזֹק Gen. 44:4, הִחֲזֹק Ps. 129:86, except in one instance, הִחֲזֹק Ps. 7:6. where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, §60. 2. a.

§115. The verb הִחֲזֹק reduplicates its last instead of its second radical in the Pual, הִחֲזֹק; הִחֲזֹק reduplicates its last syllable, הִחֲזֹק Lam. 2:11, §92. a. הִחֲזֹק Hos. 11:3 has the appearance of a Hiphil preterite with ה prefixed instead of ה.

הִחֲזֹק is a secondary root, based upon the Hiphil of הִחֲזֹק. See ע"ז verbs.

For the peculiar forms of הִחֲזֹק and הִחֲזֹק see the ע"ז verbs, and הִחֲזֹק.

AYIN GUTTURAL VERBS.

§116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, §108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpacl, where the like change sometimes occurs even without the presence of a guttural, קָטַל for קָטַל ; תִּקְטַל for תִּקְטַל .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature ; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, קָטַל for קָטַל .

4. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpacl, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to 'Tsere, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4, קָטַל , קָטַל .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of קָטַל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<i>PRET. 3 m.</i>	קָאָל	נִקְאָל	קִיאָל	קִיאָל	הִתְקַאָּל
3 <i>f.</i>	קָאָלָהּ	נִקְאָלָהּ	קִיאָלָהּ	קִיאָלָהּ	הִתְקַאָּלָהּ
2 <i>m.</i>	קָאָלְתָּ	נִקְאָלְתָּ	קִיאָלְתָּ	קִיאָלְתָּ	הִתְקַאָּלְתָּ
2 <i>f.</i>	קָאָלְתְּ	נִקְאָלְתְּ	קִיאָלְתְּ	קִיאָלְתְּ	הִתְקַאָּלְתְּ
1 <i>c.</i>	קָאָלְתִּי	נִקְאָלְתִּי	קִיאָלְתִּי	קִיאָלְתִּי	הִתְקַאָּלְתִּי
<i>Plur. 3 c.</i>	קָאָלוּ	נִקְאָלוּ	קִיאָלוּ	קִיאָלוּ	הִתְקַאָּלוּ
2 <i>m.</i>	קָאָלְתֶּם	נִקְאָלְתֶּם	קִיאָלְתֶּם	קִיאָלְתֶּם	הִתְקַאָּלְתֶּם
2 <i>f.</i>	קָאָלְתֶּן	נִקְאָלְתֶּן	קִיאָלְתֶּן	קִיאָלְתֶּן	הִתְקַאָּלְתֶּן
1 <i>c.</i>	קָאָלְנוּ	נִקְאָלְנוּ	קִיאָלְנוּ	קִיאָלְנוּ	הִתְקַאָּלְנוּ
<i>INFIN. Absol.</i>	קֹאֵל	הִקְאָל	קִיאָל	}	
<i>Constr.</i>	קֹאֵל	הִקְאָל	קִיאָל		הִתְקַאָּל
<i>FUT. 3 m.</i>	יִקְאָל	יִקְאָל	יִקְאָל	יִקְאָל	יִתְקַאָּל
3 <i>f.</i>	תִּקְאָל	תִּקְאָל	תִּקְאָל	תִּקְאָל	תִּתְקַאָּל
2 <i>m.</i>	תִּקְאָל	תִּקְאָל	תִּקְאָל	תִּקְאָל	תִּתְקַאָּל
2 <i>f.</i>	תִּקְאָלִי	תִּקְאָלִי	תִּקְאָלִי	תִּקְאָלִי	תִּתְקַאָּלִי
1 <i>c.</i>	אֶקְאָל	אֶקְאָל	אֶקְאָל	אֶקְאָל	אֶתְקַאָּל
<i>Plur. 3 m.</i>	יִקְאָלוּ	יִקְאָלוּ	יִקְאָלוּ	יִקְאָלוּ	יִתְקַאָּלוּ
3 <i>f.</i>	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּתְקַאָּלְנָהּ
2 <i>m.</i>	תִּקְאָלְנוּ	תִּקְאָלְנוּ	תִּקְאָלְנוּ	תִּקְאָלְנוּ	תִּתְקַאָּלְנוּ
2 <i>f.</i>	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּקְאָלְנָהּ	תִּתְקַאָּלְנָהּ
1 <i>c.</i>	נִקְאָל	נִקְאָל	נִקְאָל	נִקְאָל	נִתְקַאָּל
<i>IMPER. 2 m.</i>	קָאָל	הִקְאָל	קִיאָל		הִתְקַאָּל
2 <i>f.</i>	קָאָלִי	הִקְאָלִי	קִיאָלִי	wanting	הִתְקַאָּלִי
<i>Plur. 2 m.</i>	קָאָלוּ	הִקְאָלוּ	קִיאָלוּ		הִתְקַאָּלוּ
2 <i>f.</i>	קָאָלְנָהּ	הִקְאָלְנָהּ	קִיאָלְנָהּ		הִתְקַאָּלְנָהּ
<i>PART. Act.</i>	קֹאֵל		מִקְאָל		מִתְקַאָּל
<i>Pass.</i>	קֹאֵל	נִקְאָל		מִקְאָל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is א, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָזַח to be long, חָבַח to be dried or desolate, תָּרַח to tremble, חָרַח to reproach, to winter, חָרַח to sharpen, צָרַח to be sreet, קָרַח to come near, קָרַח to cover; חָרַח to tear in pieces, has either Hholem or Pattahh; חָרַח to plough has fut. ס, to be silent has fut. א.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רוּחַ to roar, and רוּחַ to love, have Hholem; וּצַח to curse, מְצַח to trespass, and פְּצַח to do, have either Pattahh or Hholem; the future of אָחַז to grasp, is אָחַז or אָחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַז Prov. 4:6, וְשָׁחַז 2 Kin. 10:14, אָחַז 2 Sam. 22:43, שָׁחַז Isa. 45:11, רָחַז Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be א or another guttural, חָחָה Ezek. 7:27, חָחָה Prov. 6:27, חָחָה Ezek. 16:6, חָחָה Hos. 4:13, but Tsere occasionally in pause, חָחָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָחַח Gen. 27:9, אָחַח Deut. 15:16; infinitive וּצַח 1 Sam. 7:8, סָחַח Jer. 15:3, with Makkeph, חָחַח 1 Kin. 5:20; Niphal infinitive, חָחַח Ex. 17:10, with suffixes, חָחַח 2 Chron. 16:7, 8, with prefixed ו, חָחַח Judg. 11:25, נָשָׂא 1 Sam. 20:6 28, and once anomalously with prefixed א, אָחַח Ezek. 11:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָחַח Isa. 63:3); future וּצַח Ex. 14:14, with Vav conversive, וּצַח Job 7:5, וּצַח Ex. 32:1, וּצַח Judg. 6:34, וּצַח Ex. 9:15, וּצַח Num. 22:25, or with the accent on the penult, וּצַח Ex. 17:8, וּצַח Gen. 41:8; imperative, חָחַח 1 Sam. 18:17, or with the accent thrown back, חָחַח Gen. 13:9; Hiphil infinitive, חָחַח 1 Sam. 27:12, חָחַח Gen. 21:16, חָחַח Deut. 7:2, apocopated future, חָחַח 1 Sam. 2:10, חָחַח 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, חָחַח), חָחַח Deut. 9:26, חָחַח Ps. 12:4, with Vav conversive, וּצַח 1 Kin. 22:51, וּצַח Zech. 11:8; imperative, חָחַח Ex. 28:1, with Makkeph, חָחַח Ps. 81:11, חָחַח 2 Sam. 20:4, חָחַח Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, חָחַח Job 13:21, חָחַח Ps. 69:24, though not always, חָחַח Lev. 8:3. Hophal infinitive, חָחַח 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, חָחַח Lev. 5:22, חָחַח Hos. 9:2, חָחַח Gen. 39:14, חָחַח Ps. 104:26, חָחַח 74:10, חָחַח Gen. 39:4, חָחַח Dan. 2:1, חָחַח 2 Kin. 18:23, and occasionally before suffixes to Hhirik, חָחַח Isa. 1:15, חָחַח (fem. form for חָחַח, § 61. 5) 1 Sam. 16:15 but חָחַח Isa. 30:18, חָחַח

Ezek. 5: 16; in a few instances, however, as in the perfect verb. Pattahh is taken instead, thus in the preterite, לָהֵט Mal. 3: 19, רָחַס Ps. 103: 13, רָחַק Isa. 6: 12, אָרַשׁ Deut. 20: 7, בָּרַהּ Gen. 24: 1 (בָּרַהּ rarely occurs except in pause), פָּרַשׁ Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future רָחַץ־נָבִיא Prov. 14: 10, רָחַץ־נָבִיא Dan. 1: 8.

2. שָׁאֵל, which has Kamets in pause, שָׁאֵל, but most commonly Tsere before suffixes, שָׁאֵלְךָ, שָׁאֵלְנוּ, exhibits the peculiar forms, שָׁאֵלְתָּ 1 Sam. 12: 13, שָׁאֵלְתִּי 1 Sam. 1: 20, שָׁאֵלְתִּיהָ Judg. 13: 6, שָׁאֵלְתִּיָּהּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהָבְסָ Hos. 9: 10, אָהָבְסָ Ruth 3: 13, מָאֲסָסָ Am. 2: 4, מָאֲסָסָ (by § 61. 1) Isa. 30: 12, קָרַבְלָסָ Deut. 20: 2 (the alternate form being מָרַדְלָסָ Josh. 22: 16), רָחַץ־נָבִיא Ex. 30: 18, רָחַץ־נָבִיא Ezek. 8: 6, and sometimes is changed to Pattahh, רָחַץ־נָבִיא Isa. 57: 13, מָרַדְלָסָ Ezek. 20: 27, שָׁחַץ־נָבִיא Hos. 5: 2, אָהָבְסָ Deut. 10: 15, הָאֲהָבָה Jer. 31: 12, or with simple Sh'va under the guttural, צָרַחְךָ Ps. 68: 8, וְצָרַחְךָ 2 Chron. 26: 19. In וְצָרַחְךָ Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׁאֵלְךָ Isa. 7: 11, comp. שָׁאֵלְךָ, שָׁאֵלְךָ Dan. 9: 19, רָחַץ־נָבִיא Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, כָּרַחְךָ Josh. 9: 6, and once before ח, שָׁחַחְךָ Job 6: 22; when the first radical is א it becomes Seghol, אָהָבְךָ Ps. 31: 24, אָהָבְךָ Cant. 2: 15; in other cases it is changed to Pattahh, וְצָרַחְךָ Isa. 14: 31, וְצָרַחְךָ Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֻ), after Seghol (ֹ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָהָבְךָ Ruth 3: 15, הָשָׁחַחְךָ Ezek. 16: 33, רָחַץ־נָבִיא y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in רָצַחְךָ Gen. 21: 6; in נָאֲשָׁאֵר Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָאֲשָׁאֵר and נָאֲשָׁאֵר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַחְךָ, e. g. תִּבְרַחְךָ Num. 6: 23, בָּרַחְךָ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַח to terrify, בָּעַס to provoke, בָּעַט to be few, נָבַח to shake, and צָבַח to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאֵח to commit adultery, נָאֵץ to despise, נָאֵר to reject, שָׁאֵל to ask; בָּעַר to consume, שָׁעַר to sweep away by a tempest, תָּעַב to abhor; בָּהַל to affright, בָּהַח to be dim, לָהַל to lead. It is also lengthened in קָהַח to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8. בָּחַן Pu. pret. Ezek. 21:18. הָחֹן Pu. pret. Ps. 36:13. הִתְרַחֵץ Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in כָּרַח Ezek. 16:4. רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural. כָּרַח Job 15:18. שָׁחַח Jer. 12:10, though it is in two instances changed to Seghol, אָחַח Judg. 5:28. רָחַח־נָחַח Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִתְחַחֵחַ Ezek. 5:13. יִתְחַחֵחַ Num. 23:19. הִתְחַחֵחַ Num. 8:7.

§ 122. 1. הִתְחַחֵחַ and הִתְחַחֵחַ are Piel forms with the third radical reduplicated in place of the second; סִתְחַחֵחַ doubles the second syllable; and אָחַח וְחִתְחַחֵחַ Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁרַשׁ and סָרַסַּר have two forms of the Piel. שָׁרַשׁ and שָׁרַשׁ and סָרַסַּר, § 92. *b*.; and גָּשַׁשׁ two forms of the Hithpael. וְהִתְגַּשְׁשׁוּ Jer. 46:7. 8; מִתְגַּשְׁשׁוּ Isa. 52:5, follows the analogy of the latter; וְהִתְגַּשְׁשׁוּ Eccl. 12:5, is sometimes derived from גָּשַׁשׁ to *despise*, as if it were for גָּשַׁשׁ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נִצֵּץ to *flourish* or *blossom*, the *x* being inserted as a vowel letter. § 11. 1. *a*. נִצֵּץ Isa. 59:3. Lam. 4:14 is a Niphal formed upon the basis of a Pual. § 83. *c*. (2). הִרְיֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, רָשַׁח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. רָשַׁח or רָשַׁח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הַשְׁלִיחַ, הַשְׁלִיחַ.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתָּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Dagheshe-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Dagheshe-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by שְׁלַח to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to §82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, §91. *b.* is given in the paradigm, וְשַׁלַּח being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHI'L.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלֹחַ	נִשְׁלַח	שִׁלֵּחַ	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הִשְׁלֵיחַ	שֹׁלֵחַ	הִשְׁלֵיחַ	הִשְׁתַּלְּעַח
FUT. 3 m.	יִשְׁלַח	יִנְשַׁלַּח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְּחִי	תִּנְשַׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 c.	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִנְשַׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּנְשַׁלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְּחוּ	תִּנְשַׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּנְשַׁלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שְׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		מִשְׁלֵּחַ	מִשְׁלִיחַ	מִשְׁתַּלְּעַח
Pass.	שְׁלֹחַ	נִשְׁלַח			

REMARKS ON LAMEDII GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסלח Jer. 5:7, where the K'tri is אסלח. The vowel *a* is retained before suffixes, remaining short in אסלח Am. 9:1, but usually lengthened to Kamets, וברקעו 2 Chron. 21:17, ושיעור Gen. 23:11. In the paragogic imperative *a* may be retained, סלחה שיעור Dan. 9:19. or rejected, and Hhirik given to the first radical, שיעור Job 32:10, וסלח Gen. 43:8. Hhirik appears in מברח Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, ושמרה 1 Chron. 29:18, וקשר Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, וברח Jon. 2:1, וקשר Num. 17:28, וקשר Isa. 54:9, rarely *a*, וסלח Isa. 58:9, וקשר Num. 20:3, ושיעור 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, וברחה Zeph. 3:11; so sometimes before suffixes, וברחו 2 Sam. 15:12, ושיעור Neh. 1:4, ושמרה Josh. 6:5, but more commonly Hhirik, וברחה Am. 1:13, וקשר Num. 35:19, וקשר Neh. 8:5, rarely Pattahh, וקשר Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אטר to shut, אטר to say, חרר to honour, חרר to grow pale, נטר to shake, נטר to be rich, נטר to entreat, פטר to slip away, פטר to press, שטר to drink or be drunken. The following have Pattahh or Hholem, וקשר to decree, וקשר to vow, וקשר fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr.. ושיעור Esth. 2:8, וסלח Isa. 51:14, future, וסלח Ps. 9:19, וסלח Job 17:3, imperative, even in pause, וסלח, וסלח Piel: preterite, וסלח Lev. 14:8, וסלח 2 Chron. 34:4, infin. constr., וסלח Hab. 1:13, וסלח Lam. 2:8, future, וסלח Job 16:13, וסלח 2 Kin. 8:12, וסלח Deut. 7:5, imperative, וסלח Ex. 4:23. Hiphil: apocopated future, וסלח 2 Kin. 18:30, fut. with Vav conversive, וסלח Judg. 4:23, fem. plur., וסלח Ps. 119:171, imperative, וסלח Ps. 86:2, and even in pause, וסלח 1 Kin. 22:12. Hithpael: וסלח Prov. 17:14, וסלח Dan. 11:40, וסלח Ps. 106:47; this species sometimes has Kamets in its pausal forms, וסלח Josh. 9:13, וסלח Ps. 107:27. On the other hand, the absolute infinitives: Piel. וסלח Deut. 22:7. Hiphil, וסלח Isa. 7:11, Hophal, וסלח Ezek. 16:4. Participles: Kal, וסלח Deut. 28:52, but occasionally in the construct state with Pattahh, וסלח Ps. 94:9, וסלח Isa. 51:15, וסלח Isa. 42:5, וסלח Lev. 11:7. Piel. וסלח 1 Kin. 3:3, Hithpael, וסלח 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁבְּרָהּ Deut. 15:18, fut. שִׁבְּרָהּ Gen. 31:27. There is one instance of Pattahh in the Hiphil inf. const., הוֹרִיחַ Job 6:26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpacl (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76:4, שָׁבַר Ex. 9:25, הוֹרִיחַ Prov. 25:6, הוֹרִיחַ Ps. 93:1, רָאָה Gen. 22:14, רָאָה Gen. 10:19, תָּבַח Zeph. 2:4. Two verbs have Seghol in the Piel preterite, הָבִיחַ (in pause, הָבִיחַ) and בָּכַח .

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁבַחְתְּ Ruth 2:8, שָׁבַחְתְּ Ezek. 16:28, הוֹרִיחְתְּ Esth. 4:14, הוֹרִיחְתְּ Ezek. 16:4, scarcely ever simple Sh'va, הוֹרִיחְתְּ 1 Kin. 14:3, שָׁבַחְתְּ Jer. 13:5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָבַחְתְּ Gen. 30:5, and נָבַחְתְּ Gen. 20:16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁבַחְנָה Gen. 4:23 for שָׁבַחְנָה .

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, הוֹרִיחְנָה Num. 24:11, שָׁבַחְנָה Prov. 25:17, but also in the first plural of the preterite, שָׁבַחְנוּ Ps. 44:18 (שָׁבַחְנוּ ver. 21), הוֹרִיחְנוּ Isa. 59:12, בָּכַחְנוּ Ps. 35:25, הוֹרִיחְנוּ 2 Sam. 21:6, שָׁבַחְנוּ Ps. 132:6; ר retains simple Sh'va before all personal terminations and suffixes, אֶמְרָהּ Judg. 4:20, אֶמְרָהּ Mal. 1:7, אֶמְרָהּ Josh. 4:23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אֶמְרָהּ Isa. 27:4, לָבַחְתְּ Gen. 2:23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּה , הוֹרִיחְוּ Ezek. 24:26; הוֹרִיחְוּ Ezek. 16:50 for הוֹרִיחְנָה perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8:8 K'thithb for נִשְׁקָהּ the guttural ע is elided, § 53. 3.

PE NUN (נִ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִקָּבֵשׁ becomes יִקְבֹּשׁ, written יִקְבֹּשׁ, so קָבֵשׁ for יִקְבֹּשׁ, הִקְבִּישׁ for הִקְבִּישׁ. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, הִקְבִּישׁ for הִקְבִּישׁ.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, קָבֵשׁ for קָבֵשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, קָבֵשׁת for קָבֵשׁת (by § 63. 2. a), the primary form being קָבֵשׁ.

a. In the Indo-European languages likewise *n* is frequently conformed to or affected by a following consonant and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by קָבֵשׁ *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species יָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of קָבֵשׁ is used only in the infinitive future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of יָתַן has Pattahh in one instance before Makkeph, יָתַן Judg. 16:5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 <i>m.</i>	הָפַשׁ	הִפָּשׁ	הִפְּשִׁית	הִפְּשִׁית	הִפָּשׁ
3 <i>f.</i>	הִפָּשְׁתָּ	הִפָּשְׁתָּ	הִפְּשִׁיתָ	הִפְּשִׁיתָ	הִפָּשְׁתָּ
2 <i>m.</i>	הִפָּשְׁתָּ	הִפָּשְׁתָּ	הִפְּשִׁיתָ	הִפְּשִׁיתָ	הִפָּשְׁתָּ
2 <i>f.</i>	הִפָּשְׁתְּ	הִפָּשְׁתְּ	הִפְּשִׁיתְּ	הִפְּשִׁיתְּ	הִפָּשְׁתְּ
1 <i>c.</i>	הִפָּשִׁיתִי	הִפָּשִׁיתִי	הִפְּשִׁיתִי	הִפְּשִׁיתִי	הִפָּשִׁיתִי
Plur. 3 <i>c.</i>	הִפָּשְׁנוּ	הִפָּשְׁנוּ	הִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפָּשְׁנוּ
2 <i>m.</i>	הִפָּשְׁתֶּם	הִפָּשְׁתֶּם	הִפְּשִׁיתֶם	הִפְּשִׁיתֶם	הִפָּשְׁתֶּם
2 <i>f.</i>	הִפָּשְׁתֶּן	הִפָּשְׁתֶּן	הִפְּשִׁיתֶן	הִפְּשִׁיתֶן	הִפָּשְׁתֶּן
1 <i>c.</i>	הִפָּשְׁנוּ	הִפָּשְׁנוּ	הִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפָּשְׁנוּ
INFIN. <i>Absol.</i>	הִפָּשׁ	הִפָּשׁ	הִפְּשִׁית	הִפְּשִׁית	הִפָּשׁ
<i>Constr.</i>	הִפָּשֵׁת	הִפָּשֵׁת	הִפְּשִׁית	הִפְּשִׁית	הִפָּשֵׁת
FUT. 3 <i>m.</i>	הִפָּשׁ	הִפָּשׁ	הִפְּשִׁית	הִפְּשִׁית	הִפָּשׁ
3 <i>f.</i>	הִפָּשְׁתָּ	הִפָּשְׁתָּ	הִפְּשִׁיתָ	הִפְּשִׁיתָ	הִפָּשְׁתָּ
2 <i>m.</i>	הִפָּשְׁתָּ	הִפָּשְׁתָּ	הִפְּשִׁיתָ	הִפְּשִׁיתָ	הִפָּשְׁתָּ
2 <i>f.</i>	הִפָּשְׁתְּ	הִפָּשְׁתְּ	הִפְּשִׁיתְּ	הִפְּשִׁיתְּ	הִפָּשְׁתְּ
1 <i>c.</i>	הִפָּשִׁיתִי	הִפָּשִׁיתִי	הִפְּשִׁיתִי	הִפְּשִׁיתִי	הִפָּשִׁיתִי
Plur. 3 <i>m.</i>	הִפָּשְׁנוּ	הִפָּשְׁנוּ	הִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפָּשְׁנוּ
3 <i>f.</i>	הִפָּשְׁנָה	הִפָּשְׁנָה	הִפְּשִׁנָה	הִפְּשִׁנָה	(הִפָּשְׁנָה)
2 <i>m.</i>	הִפָּשְׁנוּ	הִפָּשְׁנוּ	הִפְּשִׁינוּ	הִפְּשִׁינוּ	הִפָּשְׁנוּ
2 <i>f.</i>	הִפָּשְׁנָה	הִפָּשְׁנָה	הִפְּשִׁנָה	הִפְּשִׁנָה	(הִפָּשְׁנָה)
1 <i>c.</i>	הִפָּשִׁיתִי	הִפָּשִׁיתִי	הִפְּשִׁיתִי	הִפְּשִׁיתִי	הִפָּשִׁיתִי
IMPER. 2 <i>m.</i>	הִפָּשׁ	הִפָּשׁ	הִפְּשִׁית		הִפָּשׁ
2 <i>f.</i>	הִפָּשְׁתְּ	הִפָּשְׁתְּ	הִפְּשִׁיתְּ	wanting	הִפָּשְׁתְּ
Plur. 2 <i>m.</i>	הִפָּשְׁנוּ	הִפָּשְׁנוּ	הִפְּשִׁינוּ		הִפָּשְׁנוּ
2 <i>f.</i>	הִפָּשְׁנָה	הִפָּשְׁנָה	הִפְּשִׁנָה		(הִפָּשְׁנָה)
PART. <i>Act.</i>	הִפָּשֵׁת		הִפְּשִׁית		הִפָּשֵׁת
<i>Pass.</i>	הִפָּשֵׁת	הִפָּשֵׁת		הִפָּשֵׁת	הִפָּשֵׁת

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַנִּי Gen. 24: 48, אָנְהוּ Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַד *to descend*, e. g. נָחַד Jer. 21: 13, נָחַח Prov. 17: 10, נָחַח Ps. 38: 3 but נָחַח ibid., נָחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַשׁ Isa. 58: 3, נָחַח Ps. 68: 3, נָחַח Jer. 3: 5, נָחַח Deut. 33: 9 (and occasionally elsewhere). נָחַח Job 40: 24, נָחַח Isa. 29: 1, נָחַח Ezek. 22: 20, נָחַח (for נָחַח) Num. 5: 22, נָחַח (for נָחַח) with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַח Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַח 2 Sam. 1: 15 (once before Makkeph. נָחַח Gen. 19: 9, in plural נָחַחו 1 Kin. 18: 30 and נָחַחו Josh. 3: 9), נָחַח Ex. 3: 5, נָחַח Job 1: 11, נָחַח Deut. 2: 24, נָחַח Ezek. 37: 9, נָחַח Gen. 27: 26, though it is occasionally retained. נָחַח 2 Kin. 19: 29, נָחַח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָחַח. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative. Nun is invariably retained. נָחַח Prov. 17: 14, נָחַח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָחַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix, נָחַחו) from נָחַח, נָחַח from נָחַח, נָחַח (twice) and נָחַח from נָחַח (once) and נָחַח from נָחַח, נָחַח has נָחַח (by § 60. 3. c), with the preposition לְ, נָחַח by § 57. 2. (3), once נָחַח (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַח Ps. 89: 10, and twice נָחַח: נָחַח has commonly נָחַח (for נָחַח), with suffixes נָחַחי, but נָחַח Num. 20: 21, and נָחַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַח Jer. 32: 4, נָחַח Ps. 68: 3, and נָחַח Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical. § 82. 5. a, נָחַח Ezek. 5: 13, נָחַח Ezek. 37: 10, Jer. 23: 13, נָחַח Num. 24: 7, Dan. 11: 14, נָחַח Isa. 52: 5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19. 17: 14 K'thivh. is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. נָחַח from נָחַח, נָחַח for נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with נָחַח paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is the Kal infin. comp. הָיָה Gen. 46:3, not the 3 fem. sing. pret. for הָיָה (Nordheimer), nor the imperative with paragogic הָ , as הָיָה is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נָ , Kal inf. const. לָקַחַת (with prep. $\text{לִּ$, לְלָקַחַת , to be distinguished from לָקַחַת 2 fem. sing. pret.), once לָקַחַת (by § 60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתִּי , fut. לָקַחַת , imper. לָקַח , rarely לָקַחַת , לְלָקַחַת . Hoph. fut. לִקְחוּ , but Niph. pret. נִלְקַחַת . In Hos. 11:3 לָקַחַת is the masculine infinitive with the suffix for לָקַחְתִּי ; the same form occurs without a suffix, לָקַח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לָקַחַת .

3. In Isa. 64:5 נִלְקַחַת has the form of a Hiphil future from לָקַחַת , but the sense shows it to be from לָקַחַת for נִלְקַחַת , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (עֵ) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, עָבַב for עָבַב , עָב for עָב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָטַב , קָטַב , קָטַב , קָטַב ; קָטַב , קָטַב , קָטַב , קָטַב .

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future קָטַב becomes קָטַב with *ǐ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus קָטַב ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, קָטַב for קָטַב ; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus קָטַב . The three possible forms of this tense are consequently קָטַב , קָטַב and קָטַב .

In the Niphal preterite קָטַב becomes קָטַב by contraction. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus קָטַב for קָטַב ; in other cases Hhirik is lengthened to Tsere, קָטַב for קָטַב , or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus קָטַב . The forms of this tense are, therefore, קָטַב , קָטַב , קָטַב .

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, יָסֵב or יָסֵב for יִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבִּיב for הֶסֶב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יִסְבֵּב, יָסֵב; הִסְבֵּב, הֶסֶב (comp. קָטַף, קָטַף) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיב, הֶסֶב (comp. יִקְטִיל, יִקְטִיל).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יִסְבֵּב, יָסֵב.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִסְבֵּב, הֶסֶב; יִסְבֵּב, יָסֵב.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, רָפָּה, רָפְּהָה.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as הָעֵל, הֵעֵל, הִהֵעֵל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as סָכַסַּךְ, הִתְקַלְקַל. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as סִיבִּיב, הִתְגַּלְגַּל.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of סָבַב *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in סָכַסַּךְ *to excite*.

a. The Hithpael of סָבַב does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to סָכַסַּךְ the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָבַב	סָבַב
3 f.	סָבְבָה	סָבְבָה	סָבְבָה
2 m.	(סָבְבָתָּה)	סָבְבָתָּה	סָבְבָתָּה
2 f.	(סָבְבָתָּה)	סָבְבָתָּה	סָבְבָתָּה
1 c.	סָבְבָתִי	סָבְבָתִי	סָבְבָתִי
Plur. 3 c.	סָבְבוּ	סָבְבוּ	סָבְבוּ
2 m.	(סָבְבֻתֶּם)	סָבְבֻתֶּם	סָבְבֻתֶּם
2 f.	(סָבְבֻתֶּן)	סָבְבֻתֶּן	סָבְבֻתֶּן
1 c.	סָבְבֵנוּ	סָבְבֵנוּ	סָבְבֵנוּ
INFIN. Absol.	סָבֹב	סָבֹב	הִסְבִּיב
Constr.	סָבֵב	סָבֵב	הִסְבֵּב
FUT. 3 m.	יִסְבֹּב	יִסְבֹּב	יִסְבֹּב
3 f.	תִּסְבֹּב	תִּסְבֹּב	תִּסְבֹּב
2 m.	תִּסְבֹּב	תִּסְבֹּב	תִּסְבֹּב
2 f.	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי
1 c.	אִסְבֹּב	אִסְבֹּב	אִסְבֹּב
Plur. 3 m.	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
3 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 m.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
1 c.	נִסְבֹּב	נִסְבֹּב	נִסְבֹּב
IMPER. 2 m.	סֵבֵב	הִסְבֵּב	סֵבֵב
2 f.	סֵבְבִי	הִסְבְּבִי	סֵבְבִי
Plur. 2 m.	סֵבְבוּ	הִסְבְּבוּ	סֵבְבוּ
2 f.	סֵבְבוּ	הִסְבְּבוּ	סֵבְבוּ
PART. Act.	סֹבֵב		סֹבֵב
Pass.	סֹבֵב	נֹסֵב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּיֵּב	סָבַסַּב
הִסָּבָה	הוּסַבָּה	הִסְתַּוְּבָה	סָבַסָּבָה
הִסָּבוֹת		הִסְתַּוְּבָת	סָבַסָּבָת
הִסָּבוֹת		הִסְתַּוְּבָת	סָבַסָּבָת
הִסָּבוֹתִי		הִסְתַּוְּבָתִי	סָבַסָּבָתִי
הִסָּבוּ	הוּסַבוּ	הִסְתַּוְּבוּ	סָבַסָּבוּ
הִסָּבוּתָם		הִסְתַּוְּבָתָם	סָבַסָּבָתָם
הִסָּבוּתָן		הִסְתַּוְּבָתָן	סָבַסָּבָתָן
הִסָּבוּנִי		הִסְתַּוְּבֵנִי	סָבַסָּבֵנִי
הִסָּב			סָבַסָּב
הִסָּב		הִסְתַּוְּיָב	סָבַסָּב
יָסַב	יּוּסַב	יִסְתַּוְּיָב	יִסְבַּסָּב
תָּסַב	תּוּסַב	תִּסְתַּוְּיָב	תִּסְבַּסָּב
תָּסַב	תּוּסַב	תִּסְתַּוְּיָב	תִּסְבַּסָּב
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוְּיָבִי	תִּסְבַּסָּבִי
אָסַב	אּוּסַב	אִסְתַּוְּיָב	אִסְבַּסָּב
יָסַבוּ	יּוּסַבוּ	יִסְתַּוְּיָבוּ	יִסְבַּסָּבוּ
תָּסַבְיָנָה		תִּסְתַּוְּיָבְנָה	תִּסְבַּסָּבְנָה
תָּסַבוּ	תּוּסַבוּ	תִּסְתַּוְּיָבוּ	תִּסְבַּסָּבוּ
תָּסַבְיָנָה		תִּסְתַּוְּיָבְנָה	תִּסְבַּסָּבְנָה
נָסַב	נּוּסַב	נִסְתַּוְּיָב	נִסְבַּסָּב
הָסַב		הִסְתַּוְּיָב	הִסְבַּסָּב
הָסַבִּי	wanting	הִסְתַּוְּיָבִי	הִסְבַּסָּבִי
הָסַבוּ		הִסְתַּוְּיָבוּ	הִסְבַּסָּבוּ
הָסַבְיָנָה		הִסְתַּוְּיָבְנָה	הִסְבַּסָּבְנָה
מִיָּסַב		מִיִּסְתַּוְּיָב	מִיִּסְבַּסָּב
	מִיּוּסַב		

REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person. **וַיִּזְדָּהֵר** Zech. 8:14, 15, **בִּזְוָהוּ** Deut. 2:35, and there are no examples of it in the second; **רָבִי** Gen. 49:23 and **רָמָו** Job 24:24 are preterites with Hholem, § 82. 1. In Ps. 118:11, **סָבִיבִי גַם-סִבְבִּיבִי**, the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. *b.* **גָּלְלוּ** Gen. 29:3, 8, **צָלְלוּ** Ex. 15:10, **הִלְלוּ** Isa. 64:10, **קָנְנִי** Gen. 9:14, **הִקְנֵנִי** Num. 23:25.

2. The following are examples of the contracted infinitive absolute, **קָם** Num. 23:25, **שָׁל** Ruth 2:16, **פָּוֵר** Isa. 24:19, **רָצָה** (with a paragogic termination) *ibid.*; of the uncontracted, **אָרִיר**, **גָּלִי**, **חָלִי**, **טָפִיר**, **חָלִי**, **טָפִיר**, **חָלִי**; of the infinitive construct, **וָוֹ** and **וָוֹ** and **וָוֹ** and **וָוֹ**, once with *a* as in Ayin Vav verbs, **וָוֹ** Eccles. 9:1, and occasionally with *a*, **וָוֹ** Isa. 45:1, **וָוֹ** Jer. 5:26, **וָוֹ** (with 3 plur. suf.) Eccl. 3:18, **וָוֹ** Isa. 30:18 (**וָוֹ** Ps. 102:14); **וָוֹ** Isa. 17:14, though sometimes explained as the noun **וָוֹ** with the suffix *their bread*, is the infinitive of **וָוֹ** to grow warm; **וָוֹ** Gen. 6:3 Eng. ver. *for that also*, as if compounded of the prep. **וָוֹ**, the abbreviated relative and **וָוֹ**, is by the latest authorities regarded as the infinitive of **וָוֹ** in their erring; **וָוֹ** Job 29:3 has Hhirik before the suffix. The feminine termination **וָוֹ** is appended to the following infinitives. **וָוֹ** Ps. 77:10. Job 19:17. **וָוֹ** Ezek. 36:3. **וָוֹ** Ps. 17:3. The imperative, which is always contracted, has mostly Hholem, **וָוֹ** and **וָוֹ** but sometimes Pattah, **וָוֹ** Ps. 119:22 (elsewhere **וָוֹ**). **וָוֹ** Ps. 80:16. Fürst regards **וָוֹ** as a contracted participle from **וָוֹ**; analogous to the Ayin Vav form **וָוֹ**.

3. The following uncontracted forms occur in the Kal future. **וָוֹ** Am. 5:15, **וָוֹ** and **וָוֹ** from **וָוֹ**; in the Niphal, **וָוֹ** Job 11:12; Hiphil, **וָוֹ** Mic. 6:13, **וָוֹ** Ezek. 3:15, **וָוֹ** Jer. 49:37, and constantly in **וָוֹ** and **וָוֹ**; Hophal, **וָוֹ** Job 20:8 from **וָוֹ**. In a few instances the repetition of the same letter is avoided by the substitution of *x* for the second radical, **וָוֹ** = **וָוֹ** Ps. 58:8 and perhaps also Job 7:5, **וָוֹ** = **וָוֹ** Ezek. 28:24, Lev. 13:51, 52, **וָוֹ** = **וָוֹ** Jer. 30:16 K'thibh. Comp. in Syriac **וָוֹ** part. of **וָוֹ**. According to the Rabbins **וָוֹ** = **וָוֹ** Isa. 18:2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, **וָוֹ**, **וָוֹ**, **וָוֹ**, **וָוֹ**, or with *a* as the second vowel, **וָוֹ**, **וָוֹ**. (2) With Tsere under the personal prefix, **וָוֹ**, **וָוֹ**, **וָוֹ**, **וָוֹ**, *ē* being once written by means of the vowel letter **וָוֹ**. (3) With Kamets under the personal prefix, **וָוֹ**, **וָוֹ**, **וָוֹ**; this occurs once with fut. *a*, **וָוֹ** Prov. 27:17. With Vav Conversive the accent is drawn

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, §64. 1, וַיִּקְרָא, וַיִּשְׁמָע, וַיִּתֵּן. There are a few examples of *ū* in the future as in Ayin Vav verbs, רָוַן Prov. 29: 6, רָוִין Isa. 42: 4, Eccles. 12: 6, תָּאָם Ezek. 24: 11 and perhaps קָדַר Gen. 49: 19, Hab. 3: 16, קָטַר Ps. 91: 6. though Gesenius assumes the existence of קָדַר and קָטַר as distinct roots from קָדַר and קָטַר.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed ה, נָחַר, נָחַרְתָּ Job 20:28, נָחַלְתָּ. (2) With Tsere under the prefix, נָחַחְתָּ Jer. 22:23, נָחַחְתָּ Mal. 3:9, נָחַחְתָּ Isa. 57:5. (3) With Kamets under the prefix, נָחַחְתָּ, נָחַחְתָּ; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָחַחְתָּ and נָחַחְתָּ, נָחַחְתָּ and נָחַחְתָּ Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נָחַחְתָּ Eccl. 12:6, נָחַחְתָּ Am. 3:11, נָחַחְתָּ Nah. 1:12, נָחַחְתָּ Isa. 34:4.

[illegible]

4. The Niphal infinitive absolute: הָבִיז Isa. 24: 3, הִבִּיז *ibid.*, or with Tsere in the last syllable, הִבֵּס 2 Sam. 17: 10. The infinitive construct: הָבִיז Ps. 68: 3, הִבִּיל Ezek. 20: 9, and once with Pattahh before a suffix, הִבִּילֵךְ Lev. 21: 4. The imperative: הִבִּיז Isa. 52: 11, הִבֵּמוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הָפַר, הִפְּרוּ (in pause הֵפַר, so הִשְׁמוּ; הִתְחַמּוּ), or even to Pattahh, הִפְּרוּ, הִסְפּוּ, הִלְטוּ, הִצְרוּ, הִנְחוּ, הִקְלוּ, הִדְּרוּ, הִבְּרוּ. Both infinitives have Tsere, thus the absolute: הִפֹּךְ, הִמֵּיךְ, הִפֶּה; the construct: הִפֵּיךְ, הִסֵּיךְ, הִזֵּיךְ Zech. 11: 10), הִצֵּיךְ, הִנֵּיךְ, הִקֵּיךְ, in pause הִפֶּיךָ, הִסֶּיךָ, הִזֶּיךָ, הִצֶּיךָ, הִנֶּיךָ, הִקֶּיךָ. The imperative: הִפֵּן, הִמֵּן, הִלֵּן, הִצֵּן, הִנֵּן Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagheshe-forte in the first radical: יִפְּסוּ, יִפְּסוּ, יִפְּסוּ, יִפְּסוּ; with a long vowel, יִפְּסוּ, יִפְּסוּ, יִפְּסוּ, יִפְּסוּ or יִפְּסוּ, יִפְּסוּ, יִפְּסוּ, יִפְּסוּ and יִפְּסוּ, יִפְּסוּ, יִפְּסוּ, יִפְּסוּ (§ 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, וְיִפְּסוּ, וְיִפְּסוּ, וְיִפְּסוּ, וְיִפְּסוּ, and in one instance to Hhirik, וְיִפְּסוּ Judg. 9: 53 (וְיִפְּסוּ would be from רִפוּץ) before a guttural it becomes Pattahh, וְיִפְּסוּ, וְיִפְּסוּ. Participles: מִפְּסוּ, מִפְּסוּ, מִפְּסוּ, מִפְּסוּ Ezek. 31: 3, מִפְּסוּ Prov. 17: 4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *בָּרַחַךְ* Judg. 3:24, *נָשִׁים* Jer. 49:20, *נָשִׁים* Num. 21:30.

6. Hophal preterites: *הִחַלֵּל*, *הִחַלְדָּה*, *הִחַלְמוּ*; futures: *יִחַלֵּם*, *יִחַלְדָּה*, *יִחַלְמוּ*; participles: *מִחַלֵּם*, *מִחַלְדָּה*, *מִחַלְמוּ* or in some copies *מִחַלְדָּה* 2 Sam. 23:6; infinitive with suffix, *הִחַלְמוֹתָ* Lev. 26:34, with prep., *בְּהִחַלְמוֹתָ* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָשָׂא*, *נָשְׂאָה* (distinguished from the fem. part. *נִשְׂמָה*); if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָדָה*, *מָדָה* (100. 2). When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. *סָרַח*, *רָקַח*, and occasionally elsewhere *בָּרַח* Hi. fut. *הִמְלִיךְ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָבִי* Jer. 4:13, and consequent shortening of the vowel, *נָזַר* Jer. 7:29 for *נָזִיר*, *רָנִי* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in *רָדַח* Jer. 5:6, *תָּנִי* Ps. 9:14) for *נָזִיר*; the omission of Daghesht, *נָבִיחַ* 1 Sam. 14:36, *הִנְיָחָה* Prov. 7:13, *הִנְיָחָה* Cant. 6:11, 7:13, *רָחֵקָה* Job 19:23, *קָבִיחָה* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבִיחָה* shortened by Makkeph from *קָבִיחָה*, so *אָרַחָה* orā Num. 23:7), or in addition, the rejection of the vowel, *רָזַח* K. fut. Gen. 11:6 for *רָזַחָה* Gen. 11:7 K. fut. for *נָבִיחָה* Isa. 19:3 Ni. pret. for *נָבִיחָה* or *נָבִיחָה* Ezek. 41:7 Ni. fut. for *נָבִיחָה*; *נָזַח* Judg. 5:5 according to Gesenius for *נָזַח* Ni. pret. of *נָזַח* to shake, according to others K. pret. of *נָזַח* to flow; *נָחַח* Ezek. 36:3 for *נָחַחָה* (Ewald) from *נָחַח* to enter, or for *נָחַחָה* Ni. fut. of *נָחַח* to go up. *נָחַח* Ezek. 7:24 Ni. pret. for *נָחַחָה* Cant. 1:6 Ni. pret. for *נָחַחָה*. Once instead of doubling the last radical י is inserted, *הָלַח* Prov. 26:7 for *הָלַח*, comp. *הָלַח* Ezr. 10:16 for *הָלַח*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָבַחְתָּ*, *קָבַחְתָּ* (Kamets before ר which cannot be doubled), *הִצְבַּחְתָּ*, *הִצְבַּחְתָּ*, *הִצְבַּחְתָּ* (the vowel remaining long before ר). *הִחַלְתָּ* (Pattahh instead of compound Sh'va on account of the following guttural. § 60. 3. c). *הִחַלְתָּ* once with *u*, *הִחַלְתָּ* Mic. 2:4; with *e* in the future, *הִחַלְתָּ*, *הִחַלְתָּ*. If the first radical be doubled, Daghesht is omitted from the last, and the customary vowel is in consequence not inserted, *הִחַלְתָּ*, *הִחַלְתָּ*; other cases are rare and exceptional, *הִחַלְתָּ*, *הִחַלְתָּ*, *הִחַלְתָּ* which is first plur. pret. for *הִחַלְתָּ* not third plur. for *הִחַלְתָּ* (Ewald), § 54. 3; *שָׁחַחְתָּ* Deut. 32:41, *חִמְיָחְתָּ* Isa. 44:16, *הִלְחַחְתָּ* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *רָסַחְתָּ* from *רָסַח*, *רָסַחְתָּ* from *רָסַח*, *רָסַחְתָּ* from *רָסַח*.

from הָלַם , הָפַל from הָפַל ; in רָחַק Gen. 43:29, Isa. 30:19, from רָחַן , הִפְרָק Lev. 26:15 from הָפַר , the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, הוֹקִי Prov. 8:29 for חָקִי ver. 27. הִתְרַחֵף Isa. 33:1 for הִתְרַחַף Ezek. 14:8 for הִשְׁמוּתִּיהוּ , הִזְלִיחַ Lam. 1:8 for הִזְלִיחַ Hi. pret. of זָלַח Hab. 2:17 for זָחַח Hi. fut. of חָח with 3 fem. plur. suf., אֲדַקֵּם 2 Sam. 22:43 in a few editions for אֲדַקֵּם . Nun is once inserted before the suffix in place of doubling the radical, קָבַדְנוּ Num. 23:13 for קָבַדְנוּ .

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpacl, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	בָּכַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	בָּחַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁשׁ to grope.	לָלַק to lick.	רָבֵךְ to be tender.
זָקַק to refine.	מָשַׁשׁ to feel, to grope.	שָׁרַר to harrow.
חָמַם to warm.	פָּוַז to leap.	שָׁרַר to rule.
חָצַץ to divide.	פָּלַל to judge, to intercede.	שָׁרַן to sharpen.
חָחַח to be broken.		תָּמַם to be perfect.
כָּלַל to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַחַר to burn.	מָחַחַח to linger.	שָׁנַנַּנַּנ to sport, delight.
כָּרַר to dance.	סָבַבַּב to excite.	שָׁרַרַּר to run.
לָחַח to be mad.	צָפַצַּפ to chirp.	תָּצַתַּצ to mock.

3. The following insert Hholem after the first radical, viz.:

אָחַח to complain.	נָחַח to fly.	רָעַח to break.
בָּחַח to mix.	נָסַח to lift up.	שָׁחַח to sink.
פָּחַח to empty.	סָפַח to occupy the threshhold.	שָׁחַח to spoil.
גָּחַח to cut.		שָׁחַח to be desolate or amazed.
זָחַח to sweep away.	צָחַח to bind.	
חָחַח to be still.	קָחַח to cut off.	תָּחַח to beat.
הָחַח to break loose	קָחַח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and גִּילַל to roll.	חָלַל to make gracious, חוֹלַל to be gracious.
הָלַל to praise, הוֹלַל to make mad.	
חָלַל to profane, חוֹלַל to wound.	מָלַל to speak, מוֹלַל to mow.

כָּבַב *to change*, סִבֵּב *to surround*. הָלַל *to curse*, קָלַל *to whet*.
 גָּזַן *to gather clouds*, עוֹזֵן *to practise sorcery*. רָצַץ and רִצֵּץ *to crush*.
 שָׁדַד and שִׁדְדָה *to treat with violence*.
 בִּירַד *to burst*, פָּרַצַר *to shake to pieces*.

5. The following use different forms in different species, viz. :

הִקָּם Pi. *to decree*, Pu. הִקֵּם. הָרָן Pi. *to shout*, Hith. הִתְרַנֵּן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמֵר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּנֵּן.
 סָלַסַל Pi. *to exalt*, Hith. הִסְתַּלֵּל. *to pierce*.
 עִיַּל Pi. *to maltreat*, Hith. הִתְעַלֵּל
 and הִתְעַלֵּל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁשׁ Isa. 11:8; Infinitive, לְתַרְתֵּר Prov. 26:21, הִתְמַרְתֵּה Ex. 12:39; Future, אֶשְׁתַּשֵּׁשׁ Ps. 119:47, יִשְׁתַּשֵּׁשׁ Ps. 94:19; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29:9; Participle, מְתַשֵּׁשׁ Gen. 27:12, מְתַלַּח Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדְרַר Nah. 3:17, נִזְלַל Lam. 1:12, the future יִשְׁתַּשֵּׁשׁ Isa. 66:12, and the participles, מְתַלַּח Isa. 9:4, מְתַלַּל Isa. 53:5.

2. יִשְׁתַּשֵּׁשׁ Isa. 15:5 is for יִשְׁתַּשֵּׁשׁ Pi. fut. of שָׁרַר § 57. 1. תַּתְּקַר 2 Sam. 22:7 is contracted for תַּתְּקַר Ps. 18:27, probably with the view of assimilating it in form to the preceding תַּתְּקַב; in regard to תַּתְּקַל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of קָלַל *thou wilt show thyself a judge*, but as it answers to תַּתְּקַב Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. תַּלַּל and תַּלֵּל. The prefixed ה remains in the Hiphil future of תַּלֵּל, e. g. יִתְּלַל, יִתְּלַל, יִתְּלַל and in the derivative nouns תַּלְלִיּוֹת, תַּלְלִיּוֹת, תַּלְלִיּוֹת, whence these forms are in the lexicons referred to the secondary root תַּלֵּל.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מִתְרַנֵּן Ps. 78:65 is not from רָנַן (Gesenius) but from רָנַן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. גָּבַהּ, תָּמַהּ, and are quite distinct from the quiescent verbs כָּה in which ה always represents a vowel, e. g. פָּנָה, גָּלָה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, רָשָׁב, רָשַׁב, רָשֵׁב, רָשְׁבָה. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיבָה, הוֹשִׁיבָה.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִרְשֵׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִרְשֶׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִרְשֶׁב; in a few instances Hhirik is preserved by giving Daghesht-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, **רָצַק**, **רָצַח**.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, **שָׁבַח**, **שָׁבְהוּ**.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, **נִשָּׁב**, **נִשְׁבַּח**; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, **הִנְשָׁב**, **הִנְשִׁב**.

2. In the Hiphil Vav quiesces in Hholem, **הִנְשִׁיב**, **הִנְשִׁיב**; a few verbs have Yodh quiescing in Tsere, **הִנְשִׁיב**, **הִנְשִׁיב**; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, **הִנְשִׁיב**, **הִנְשִׁיב**.

3. In the Hophal Vav quiesces in Shurek, **הִנְשִׁיב**, **הִנְשִׁיב**; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, **הִנְשִׁיב**.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species. § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. **נָשָׁב**, **נָשָׁב**), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodhi verbs may be represented by those of **יָשַׁב** *to sit* or *dwelt*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of **יָשַׁב** *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשִׁיב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשִׁיבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שׁוֹבֵת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבוֹשׁ
FUT. 3 m.	יָשֹׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיֶיב	יִיבֹשׁ
3 f.	תִּשְׁבַּח	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 m.	תִּשְׁבַּח	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 f.	תִּשְׁבְּחִי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּיבֹשִׁי
1 c.	אֲשַׁב	אֲשַׁב	אֲהִיב	אֲהִיב	אֲיָבוֹשׁ
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבֹשׁוּ
3 f.	תִּשְׁבְּכֶנָּה	תִּשְׁבְּכֶנָּה	תִּהְיֶיבְכֶנָּה	תִּהְיֶיבְכֶנָּה	תִּיבֹשְׁכֶנָּה
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּיבֹשׁוּ
2 f.	תִּשְׁבְּכֶנָּה	תִּשְׁבְּכֶנָּה	תִּהְיֶיבְכֶנָּה	תִּהְיֶיבְכֶנָּה	תִּיבֹשְׁכֶנָּה
1 c.	נִשְׁבַּח	נִשְׁבַּח	נִהְיֶיב	נִהְיֶיב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבוֹשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבוֹשִׁי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבוֹשׁוּ
2 f.	שְׁבֶנָּה	הוֹשִׁיבְכֶנָּה	הוֹשִׁיבְכֶנָּה		יָבוֹשְׁכֶנָּה
PART. Act.	יֹשֵׁב		מְהִיב		יָבוֹשׁ
Pass.	יָשׁוּב	נֹשֵׁב		מְהִיב	יָבוֹשׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָסַךְ <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָגַע <i>to toil.</i>	יָדַר <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָגַע <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	יָצַן <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָצַק <i>to suck.</i>	יָצַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָשַׁן, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָה and יָשַׁן from יָשַׁץ, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדַר <i>to bear.</i>	יָרַח <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצַח <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַדְנָה, יָחַדְנָה; יָצַחְנָה has Seghol after the analogy of Lamedh Aleph verbs; יָחַדְנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9. and of course has not its proper vowels. In יָדַע Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָצַח *to burn*. In יָחַד Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָחַדְנָה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good* fut. יָטַב, once יָטַבְנָה Nah. 3: 8; יָצַק *to pour* fut. יָצַק, once יָצַקְנָה 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַרְנָה, יָצַרְנָה *to burn*, יָצַר Isa. 10: 16, and יָצַרְנָה Deut. 32: 22; יָצַן *to awake*, יָצַן once יָצַן 1 Kin. 3: 15; יָצַח *to be precious*, יָצַח and יָצַחְנָה, or with a vowel letter for ē, יָצַחְנָה *to be desolate*, יָצַחְנָה once יָצַחְנָה Ezek. 6: 6; יָשַׁר *to be right*, יָשַׁר, once יָשַׁרְנָה (3 fem. plur., §88) 1 Sam. 6: 12. Some copies have יָשַׁרְנָה Isa. 40: 30 for יָשַׁרְנָה.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָבֵשׁ, יָבֵשׁ, יָבֵשׁ. Pattahh in the ultimate becomes Seghol in יָבֵשׁ, יָבֵשׁ (with a postpositive accent) Gen. 2: 7, 19, יָבֵשׁ Gen. 50: 26; but יָבֵשׁ, יָבֵשׁ, יָבֵשׁ, only once before a

monosyllable, § 35. 1, נִלְחָץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form נִלְחָצָא, unless the following word begins with an accented syllable, e. g. נִלְחָצָא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, נִלְחָצָא Ruth 4:1, נִלְחָצָא Ps. 139:1, נִלְחָצָא Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: יִבְשׁ and with a feminine ending יִבְשָׁה, יִבְשָׁה, יִבְשָׁה with suf. יִבְשָׁה, once with prep. לִיבְשָׁה 2 Chron. 31:7, Daghesh conservative after ז, § 14. א; יִבְשָׁה, § 87, once יִבְשָׁה Josh. 22:25 and with prep. לִיבְשָׁה 1 Sam. 18:29 from יִבְשָׁה; יִבְשָׁה once יִבְשָׁה 2 Chron. 26:15 from יִבְשָׁה, יִבְשָׁה.

2. Infinitives without Yodh: יִבְשׁ (with suf. יִבְשָׁה Ex. 2:4, and without the feminine termination יִבְשָׁה, יִבְשָׁה (with suf. יִבְשָׁה) and יִבְשָׁה, once לִיבְשָׁה 1 Sam. 4:19, § 54. 2, יִבְשָׁה (with suf. יִבְשָׁה, יִבְשָׁה (with suf. יִבְשָׁה) once יִבְשָׁה Gen. 46:3, יִבְשָׁה (with suf. יִבְשָׁה, יִבְשָׁה (with suf. יִבְשָׁה) once יִבְשָׁה Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive יִבְשׁ Jer. 42:10, which is usually explained to be for יִבְשָׁה; it may, however, be derived from the Ayin Vav verb יִבְשׁ.

3. Imperatives with Yodh: יִבְשׁ, יִבְשָׁה, יִבְשָׁה. Without Yodh: יִבְשׁ (with ה parag. יִבְשָׁה Prov. 24:14), יִבְשׁ (with ה parag. יִבְשָׁה; for יִבְשָׁה Hos. 4:18, see § 92. a), יִבְשָׁה (fem. plur. יִבְשָׁה Cant. 3:11), יִבְשׁ (יִבְשָׁה, יִבְשָׁה). With both forms: יִבְשׁ and יִבְשָׁה (יִבְשָׁה), twice יִבְשׁ Judg. 5:13, יִבְשׁ and יִבְשָׁה.

§ 149. 1. The Niphal of יִבְשָׁה has ז instead of ס, נִיבְשָׁה Zeph. 3:18, נִיבְשָׁה Lam. 1:4; נִיבְשָׁה 1 Chron. 3:5, 20:8 has ז followed by Daghesh. נִיבְשָׁה, which according to Gesenius is from יִבְשָׁה, has ז; Ewald assumes the root to be יִבְשָׁה, and refers to it likewise the Kal future and the Hiphil ascribed to יִבְשָׁה, § 147. 3. and § 150. 4. In that case the Daghesh in יִבְשָׁה Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. c, but the K'thibh הִיבְשִׁיתָ 2 Sam. 14:30 will be unexplained. נִיבְשָׁה Ps. 9:17 is not the Niphal preterite or participle of יִבְשָׁה, but the Kal participle of יִבְשָׁה.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִיבְשָׁה Gen. 8:12. 1 Sam. 13:8 K'ri, יִבְשָׁה Ex. 19:13. In the first person singular א always has Hhirik, אִיבְשָׁה, אִיבְשָׁה, אִיבְשָׁה, אִיבְשָׁה.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz. יִבְשָׁה to be good, יִבְשָׁה to howl, יִבְשָׁה to go to the right, יִבְשָׁה to change, יִבְשָׁה to suck. Yodh is likewise found in the prefix has Pattahh as in perfect verbs, אִיבְשָׁה Hos. 7:12, יִבְשָׁה Prov. 4:25, יִבְשָׁה Ps. 5:9 K'ri (K'thibh הִיבְשָׁה Gen. 8:17 K'ri (K'thibh הִיבְשָׁה), הִיבְשָׁה 1 Chron. 12:2.

2. In יִבְשָׁה Job 24:21 (elsewhere יִבְשָׁה) and יִבְשָׁה (once יִבְשָׁה Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in יִבְשָׁה Isa. 52:5, יִבְשָׁה Neh. 11:17, Ps. 28:7, יִבְשָׁה 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission. הִיבְשָׁה, הִיבְשָׁה, and once the vowel Tsere is dropped before a suffix, הִיבְשָׁה Ex. 2:9 for הִיבְשָׁה.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5. and shortens the final vowel. וְנִשָּׁב, וְנִשְׁבַּח, וְנִשְׁבָּח, וְנִשְׁבָּח; but with a pause accent : וְנִשְׁבָּח Ruth 2:14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: רָצַב *to set, place*, רָצַב *to spread*, רָצַק *to pour*, except : מוֹצֵקָה 2 Kin. 4:5 K'ri (K'thibh מִצְקָה), רָצַח *to burn*, except : הוֹצִיחֶהָ 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *û* followed by Dagghesh, רָצַב Ex. 10:24, רָצַב Isa. 14:11, Esth. 4:3, מוֹצֵק Job 11:15; and a few of Hholem, הוֹלֵב Lev. 4:23, 28, הוֹלֵב Prov. 11:25 for הוֹלֵב from הוֹלֵב. The construct infinitive : הוֹלֵב Ezr. 3:11, and with the feminine termination הוֹלֵבָה Ezek. 16:4, הוֹלֵבָה Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped. יָדָה Judg. 19:11 for יָדָה. Hhirik occurs with the second radical of יָדָה and יָדָה in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יָדָהָם, יָדָהָה, יָדָהָי.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְנִשְׁבָּח Nah. 1:4 for וְנִשְׁבָּח Lam. 3:33, וְנִשְׁבָּח Lam. 3:53, וְנִשְׁבָּח 2 Chron. 32:30 K'ri (K'thibh וְנִשְׁבָּח).

3. Three verbs have Vav in the Hithpacl, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם; הִתְנַחֵם is assimilated to the following י and contracted with it in הִתְנַחֵם Ezek. 23:48 for הִתְנַחֵם a peculiar Niphal formed on the basis of a Hithpacl, § 83. c. (2). In הִתְנַחֵם Ex. 2:4 for הִתְנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus. Kal inf. const. הָלַךְ (הָלַךְ, with suf. הָלַכְתָּ rarely הָלַכְתָּ; fut. הָלַךְ (once with the vowel letter י for *ê*, הָלַכְתָּ Mic. 1:8, fem. pl. הָלַכְתֶּם), occasionally in poetry הָלַכְתָּ (3 fem. sing. הָלַכְתָּ); imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter הָלַךְ, fem. pl. הָלַכְתֶּם and הָלַכְתֶּם) once הָלַכְתָּ Jer. 51:50. Hiphil: הִלְכָה once in the imper. הִלְכִי Ex. 2:9, and once in the participle מְהִלְכִים Zech. 3:7 for מְהִלְכִים, § 94. e.

2. אָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, *σ* is twice represented by the vowel letter א, וְאָסַף 1 Sam. 18:29, הָאָסַף Ex. 5:7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection. § 110. 3. which it does only in the following instances, וְאָסַף 2 Sam. 6:1, הָסַף Ps. 104:29, אָסַף Mic. 4:6, אָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אַל is accented on the penult, אַל-הָסַף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הָסַף Prov. 30:6.

3. הוֹשִׁיבוּ־הֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבָהֶם from יָשַׁב to *dwell*, though Ewald derives it from שׁוּב to *return*, as if for הוֹשִׁיבוּ־הֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִצִּיאִשׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹצִיאִשׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאֵשׁ synonymous with בּוֹשׁ". Alexander in loc.

הוֹמִיֶּה Ps. 16:5, see § 90.

AYIN VAV (וֵי) AND AYIN YODH (יֵי) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 161. 1, the Niphal of הָיָה to *be*, and the Hiphil of תָּחִיָּה to *live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָיַת for מָיַתָּ, בָּשׁ for בָּשָׁתָּ, רָבַב for רָבַבָּ. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָמָם, מָיַת for מָיַתָּ, בָּשׁ for בָּשָׁתָּ, רָבַב for רָבַבָּ, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הִקְוִים, נָקִים for נִקְוִים, הִקְנִים for הִקְנִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָים, קָיִב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , נָקִים, נָקִיב, comp. רָעֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding a , forms \bar{o} , § 57. 2. (5), קֹים ($k\bar{o}m = k\bar{a}um$) for קָוִים; נָקֹים for נִקְוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; רָקֹים for רִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימוֹת, נִקְוִימֵינָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְוִימוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 65. 2. \bar{o} , thus קָשֶׁב, קָשֶׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, רָקֶשֶׁב, רָקֶשֶׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵד, or as י, e. g. קָיִם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיָם, Pu. קוֹיָם, Hith. הִתְקוֹיָם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיָם for בְּקוֹיָם, §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

1 PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	קָמָה	קָמַם	קָמַם
3 f.	קָמָה	קָמְהָה	קָמְמָה	קָמְמָה
2 m.	קָמַתָּ	נִקְמַמְתָּ	קָמַמְתָּ	קָמַמְתָּ
2 f.	קָמַתְּ	נִקְמַמְתְּ	קָמַמְתְּ	קָמַמְתְּ
1 c.	קָמַתִּי	נִקְמַמְתִּי	קָמַמְתִּי	קָמַמְתִּי
Plur. 3 c.	קָמוּ	נִקְמַמוּ	קָמַמוּ	קָמַמוּ
2 m.	קָמַתְּם	נִקְמַמְתְּם	קָמַמְתְּם	קָמַמְתְּם
2 f.	קָמַתְּן	נִקְמַמְתְּן	קָמַמְתְּן	קָמַמְתְּן
1 c.	קָמַנִי	נִקְמַמְנִי	קָמַמְנִי	קָמַמְנִי
INFIN. Absol.	קוֹם	הִקָּם		
Constr.	קוֹם	הִקָּם	קוֹמִים	
FUT. 3 m.	יָקוּם	יִקָּם	יִקְוִים	יִקְוִים
3 f.	תִּקְוִים	תִּקָּם	תִּקְוִים	תִּקְוִים
2 m.	תִּקְוִים	תִּקָּם	תִּקְוִים	תִּקְוִים
2 f.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּקְוִי
1 c.	אָקוּם	אִקָּם	אִקְוִים	אִקְוִים
Plur. 3 m.	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ
3 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
2 m.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
2 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
1 c.	נִקְוִים	נִקְוִים	נִקְוִים	נִקְוִים
IMPER. 2 m.	קוּם	הִקָּם	קוֹמִים	
2 f.	קוּמִי	הִקְוִי	קוֹמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוִמוּ	קוֹמְמוּ	
2 f.	קוּמְנָה	הִקְוִמְנָה	קוֹמְמְנָה	
PART. Act.	קָם		בִּקְוִים	
Pass.	קוֹם	נִקָּם		מִקְוִים

AND AYIN YODH VERBS.

HIPHI'L.	HOPH'AL.	HITHPA'EL.	KAL.
הִקִּים	הוֹקִים	הִתְקוּיִם	קָבַ
הִקְנִיחַ	הוֹקְנִיחַ	הִתְקוּנִיחַ	קָנַח
הִקְלִיבֹת	(הוֹקְלִיבֹת)	הִתְקוּלִיבֹת	קָלַבְתָּ רִיבוֹת
הִקְלִיבֹת	(הוֹקְלִיבֹת)	הִתְקוּלִיבֹת	קָלַבְתָּ
הִקְלִיבֹתִי	(הוֹקְלִיבֹתִי)	הִתְקוּלִיבֹתִי	קָלַבְתִּי רִיבוֹתִי
הִקְלִיבוּ	הוֹקְלִיבוּ	הִתְקוּלִיבוּ	קָלְבוּ לִיבוּ
הִקְלִיבוּם	(הוֹקְלִיבוּם)	הִתְקוּלִיבוּם	קָלַבְתֶּם
הִקְלִיבוּן	(הוֹקְלִיבוּן)	הִתְקוּלִיבוּן	קָלַבְתֶּן
הִקְלִיבוּהוּ	(הוֹקְלִיבוּהוּ)	הִתְקוּלִיבוּהוּ	קָלַבְתֵּהוּ
הִקֵּם		הִתְקוּיִם	רָוַב רִיב
הִקִּים			רָוַב
הִקִּים	יִקֵּם	יִתְקוּיִם	יָקַיַּב
הִקִּים	יִקֵּם	יִתְקוּיִם	יָקַיַּב
הִקִּים	יִקֵּם	יִתְקוּיִם	יָקַיַּב
הִקְנִיחַ	יִקְנִיחַ	יִתְקוּנִיחַ	יָקַיַּב
הִקְנִיחַ	יִקְנִיחַ	יִתְקוּנִיחַ	יָקַיַּב
הִקְלִיבֹת	(יִקְלִיבֹת)	יִתְקוּלִיבֹת	יָקַיַּב
הִקְלִיבֹת	(יִקְלִיבֹת)	יִתְקוּלִיבֹת	יָקַיַּב
הִקְלִיבֹתִי	(יִקְלִיבֹתִי)	יִתְקוּלִיבֹתִי	יָקַיַּב
הִקְלִיבוּ	יִקְלִיבוּ	יִתְקוּלִיבוּ	יָקַיַּב
הִקְלִיבוּם	יִקְלִיבוּם	יִתְקוּלִיבוּם	יָקַיַּב
הִקְלִיבוּן	יִקְלִיבוּן	יִתְקוּלִיבוּן	יָקַיַּב
הִקְלִיבוּהוּ	יִקְלִיבוּהוּ	יִתְקוּלִיבוּהוּ	יָקַיַּב
הִקֵּם	יִקֵּם	יִתְקוּיִם	יָקַיַּב
הִקִּים	wanting	יִתְקוּיִם	יָקַיַּב
הִקְנִיחַ		יִתְקוּנִיחַ	יָקַיַּב
הִקְנִיחַ		יִתְקוּנִיחַ	יָקַיַּב
הִקְלִיבֹת		יִתְקוּלִיבֹת	יָקַיַּב
הִקְלִיבֹת		יִתְקוּלִיבֹת	יָקַיַּב
הִקְלִיבֹתִי		יִתְקוּלִיבֹתִי	יָקַיַּב
הִקְלִיבוּ		יִתְקוּלִיבוּ	יָקַיַּב
הִקְלִיבוּם		יִתְקוּלִיבוּם	יָקַיַּב
הִקְלִיבוּן		יִתְקוּלִיבוּן	יָקַיַּב
הִקְלִיבוּהוּ		יִתְקוּלִיבוּהוּ	יָקַיַּב
הִקֵּם		יִתְקוּיִם	יָקַיַּב
הִקִּים		יִתְקוּיִם	יָקַיַּב

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָלַהּ. הָלַהּ; so likewise in the following guttural verbs and forms, גָּלַח to *expire*, גָּלַח Isa. 29:22, הָצַח Isa. 42:11, אָלַח to *be an enemy*, אָלַח 1 Sam. 18:9 K'ri (K'thibh עָלַח), עָלַח Jer. 4:31, which are confined to the Kal species, and in רָחַח to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּזַח Zech. 4:10, טָח Isa. 41:18 but טָח Lev. 14:42. It has Tsere in בָּתַח to *die*, בָּתַח Isa. 17:11 but בָּתַח Jer. 50:3, and Hholem in אָרַח to *shine*, בָּוַח to *be ashamed*, טָבַח to *be good*, § 82. 1. *a.* and in בָּאָח Jer. 27:18, elsewhere בָּאָח, זָרַח Isa. 1:6, Ps. 58:4, elsewhere זָרַח. Hhirik once occurs instead of Pattahh in the second person plural, פָּחַחְתָּ Mal. 3:20. The following participles have Tsere, מָחַח, מָחַח, מָחַח; the following have Hholem, בּוֹחִים, בּוֹשִׁים, בּוֹשִׁים 2 Kin. 16:7 (comp. קִימִיָּהוּ Ex. 32:25 in the Samaritan copy), elsewhere קָמִים.

3. The vowel letter א is written for א, § 11. 1. *a.* once in the preterite, אָחַח Hos. 10:11, and occasionally in the participle, אָחַח Judg. 4:21, אָחַח Prov. 21:7, אָחַח 2 Sam. 12:1, 4, Prov. 10:4, 13:23, אָחַח despising Ezek. 16:57, 28:24, 26, to be distinguished from אָחַח rowing Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, אָחַח Zech. 14:10 for אָחַח; the ancient versions favour the assumption, that אָחַח Ps. 22:17 is in like manner for אָחַח piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. אָחַח Lev. 18:28, אָחַח Gen. 26:22, אָחַח Gen. 40:15, אָחַח Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, אָחַח Obad. ver. 16, אָחַח Am. 3:15, אָחַח Isa. 11:2, אָחַח Isa. 7:19 but אָחַח ibid., אָחַח Zech. 5:4, אָחַח ibid., where the feminine ending is הָ instead of הַ; so in the passive participle, אָחַח Isa. 59:5 for אָחַח.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בּוֹחַ בּוֹחַ, בּוֹחַ Judg. 3:25, בּוֹחַ, בּוֹחַ and בּוֹחַ Isa. 7:2, elsewhere בּוֹחַ, בּוֹחַ Isa. 30:2, which is not from בּוֹחַ Josh. 2:16, elsewhere בּוֹחַ, and with suf. בּוֹחַ Ezek. 10:17, בּוֹחַ Ps. 71:6, which is not the participle from בּוֹחַ (Gesenius). בּוֹחַ my breaking forth, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, אָחַח Isa. 60:1, אָחַח, בּוֹחַ,

גָּתִיר Mic. 4:10, הִוִּשֵׁר Mic. 4:13. With paragogic ה. קִוְּיָה or קִוְּיָה, שִׁבְּכָה or שִׁבְּכָה. Examples of the feminine plural, קִמְּנָה, קִמְּנָה, שִׁבְּכָה.

3. The following futures have Hholem, קָדֹחַ, קָדֹחַ Gen. 6:3, elsewhere קָדֹחַ Ps. 80:19, קָדֹחַ and קָדֹחַ where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: קָדֹחַ and קָדֹחַ and Zech. 1:17 קָדֹחַ (in some editions without Dagghesh), קָדֹחַ and קָדֹחַ Ezek. 13:19. The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. קָדֹחַ, קָדֹחַ, קָדֹחַ, קָדֹחַ, קָדֹחַ Ezek. 4:12. with Dagghesh euphonic in the א which is omitted in some copies. Apocopated future: קָדֹחַ and קָדֹחַ. Future with Vav conversive: קָדֹחַ (in pause קָדֹחַ), קָדֹחַ and קָדֹחַ. Future with Vav the last vowel is changed to Pattahh before a final guttural, קָדֹחַ and קָדֹחַ but קָדֹחַ he was weary. קָדֹחַ he flew; the vowel of the preformative is likewise changed to Pattahh in קָדֹחַ Job 31:5, קָדֹחַ 1 Sam. 14:32, קָדֹחַ 1 Sam. 15:19 but קָדֹחַ 1 Sam. 25:14.

§ 158. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, קָדֹחַ Job 33:13 (קָדֹחַ Lam. 3:58), קָדֹחַ Dan. 9:2 (קָדֹחַ Ps. 139:2) קָדֹחַ Jer. 16:16.

2. The following verbs have י in the Kal future and imperative. קָדֹחַ to understand. קָדֹחַ (once קָדֹחַ Mic. 4:10) to break forth. קָדֹחַ (once קָדֹחַ Prov. 23:24 K'thibh) to exult, קָדֹחַ (once קָדֹחַ Gen. 6:3) to judge, קָדֹחַ to lodge, קָדֹחַ to contend, קָדֹחַ to muse, קָדֹחַ (once קָדֹחַ Ex. 4:11) to put, קָדֹחַ (once קָדֹחַ Isa. 35:1) to rejoice, קָדֹחַ (once קָדֹחַ Job 33:27) to sing, קָדֹחַ to place; קָדֹחַ or קָדֹחַ to twist, writhe, has both Yodh and Vav. To these are to be added קָדֹחַ Jer. 4:3, Hos. 10:12, קָדֹחַ Ps. 71:12 K'thibh, קָדֹחַ as always elsewhere; קָדֹחַ to urge. קָדֹחַ to flourish, קָדֹחַ to wander, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: קָדֹחַ and קָדֹחַ, קָדֹחַ and קָדֹחַ, קָדֹחַ and קָדֹחַ. With Vav conversive: קָדֹחַ and קָדֹחַ, קָדֹחַ and קָדֹחַ. With paragogic Nun and suffixes: קָדֹחַ, קָדֹחַ, קָדֹחַ. Feminine plural: קָדֹחַ.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: קָדֹחַ Prov. 23:1, קָדֹחַ and קָדֹחַ, קָדֹחַ Prov. 23:24 K'thibh), קָדֹחַ Jer. 50:34, else-

5. In a few instances *ā* is found in the Hophal before Daghesh-forte or Sh'va, הִזְיָחָה Zech. 5:11. מָחָה Ezek. 41:9, 11 but הִזָּחָה Lam. 5:5, and in some editions הָחָם 2 Sam. 23:1. רָחַל Job 41:1, הָחָה 2 Sam. 21:9, though others read הָחָם, רָחַל.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָיַל *to do wickedly*, גָּוַר *to blind*, פָּוַר *to pervert*, שָׁעַר *to cry for help*, הִצְטַדֵּקוּ Josh. 9:12. רָצַעַר Josh. 9:4; so also קָנַם fut. וְקָנַם and וְקָנַם fut. וְקָנַר, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral. בָּלַעַל *to sustain*, טָאטַאחֵיהָ Isa. 14:23. מָטַטַּלְהָ Isa. 22:17, מִוְזַזְהָ Hab. 2:7, רָפַצַּצְהָ Job 16:12 but רָפַצְהָ Jer. 23:29, קָרַר Num. 24:17 and מָרַרְהָ Isa. 22:5. תִּשְׁתַּנֵּי Isa. 17:11; יִעָרֶה Isa. 15:5 is for יִעָרְרֶה, § 57. 1; רָעַלְהָ Job 39:3 is perhaps for רָעַלְהָ from רָעַל, comp. אָפַס Ps. 139:8 for אָפַסְהָ, § 88, though Gesenius conjectures that it is an erroneous reading for לָעַלְהָ from לָעַע. The only Hithpael formed by a like reduplication is תִּהְחַלְחַל Esth. 4:4, elsewhere תִּהְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: תִּתְחַנְּנֶנָּה, תִּתְחַנְּנֶנָּה, תִּתְחַנְּנֶנָּה. Hholem is changed to *ā* before the doubled letter in the contracted form, וְרִחַנְּנֶנָּה Job 31:15 for וְרִחַנְּנֶנָּה, § 61. 3. Fürst explains וְרִחַנְּנֶנָּה Isa. 61:6 as in like manner for וְרִחַנְּנֶנָּה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁשָׁם Am. 5:11 is probably a variant orthography for בּוֹשְׁשָׁם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָצַחַה Eccles. 1:15, מָרַחַח Jer. 22:14. Reduplicated biliteral. פָּלַחַה 1 Kin. 20:27. The third radical reduplicated. חִילַחַח *to be born*, בּוֹנַחַח Ezek. 28:13. Ps. 37:23, חִירַחַחַח Ps. 75:11 and מְרוֹחַח Neh. 9:5, רָחַחַח Isa. 16:10, רָחַחַחַח Job 26:11, מְשׁוֹבַחַח Ezek. 38:8.

5. תִּפְצוֹצֵהֶיךָ Jer. 25:34 is an anomalous preterite from פָּצַח *to scatter*, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun תִּפְצוֹצֵהֶיךָ *your dispersions*.

In וְהִטְבַּחְתִּי Ezek. 36:11 for וְהִטְבַּחְתִּי from טָבַח, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb וְהִטְבַּחְתִּי, e. g. וְהִטְבַּחְתִּי. On the other hand, in וְהִתְקַחְתִּי Ex. 2:9 from תָּקַח, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, מִצָּחַח, מִצָּחַח.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מֵצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מֵצֵא for מֵצֵא, מֵצֵא for מֵצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, מֵצֵא for מֵצֵא, מֵצֵא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מֵצֵא, מֵצֵא.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in 'Tsere, מֵצֵא, הִמְצֵא, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵא, תִּמְצֵא.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5). or it may be borrowed from the corresponding forms of לֵא verbs, between which and א verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpacl, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָשַׁח	נִמְשַׁח	מָשַׁח	הִמְשַׁח	הִתְמַשַּׁח
3 f.	מָשַׁחָה	נִמְשַׁחָה	מָשַׁחָה	הִמְשַׁחָה	הִתְמַשַּׁחָה
2 m.	מָשַׁחְתָּ	נִמְשַׁחְתָּ	מָשַׁחְתָּ	הִמְשַׁחְתָּ	הִתְמַשַּׁחְתָּ
2 f.	מָשַׁחְתְּ	נִמְשַׁחְתְּ	מָשַׁחְתְּ	הִמְשַׁחְתְּ	הִתְמַשַּׁחְתְּ
1 c.	מָשַׁחְתִּי	נִמְשַׁחְתִּי	מָשַׁחְתִּי	הִמְשַׁחְתִּי	הִתְמַשַּׁחְתִּי
Plur. 3 c.	מָשַׁחוּ	נִמְשַׁחוּ	מָשַׁחוּ	הִמְשַׁחוּ	הִתְמַשַּׁחוּ
2 m.	מָשַׁחְתֶּם	נִמְשַׁחְתֶּם	מָשַׁחְתֶּם	הִמְשַׁחְתֶּם	הִתְמַשַּׁחְתֶּם
2 f.	מָשַׁחְתֶּן	נִמְשַׁחְתֶּן	מָשַׁחְתֶּן	הִמְשַׁחְתֶּן	הִתְמַשַּׁחְתֶּן
1 c.	מָשַׁחְתִּי	נִמְשַׁחְתִּי	מָשַׁחְתִּי	הִמְשַׁחְתִּי	הִתְמַשַּׁחְתִּי
INFIN. Absol.	מִשַּׁח	נִמְשַׁח	מִשַּׁח	הִמְשַׁח	הִתְמַשַּׁח
Constr.	מִשַּׁחַ	נִמְשַׁחַ	מִשַּׁחַ	הִמְשַׁחַ	הִתְמַשַּׁחַ
FUT. 3 m.	יִמְשַׁח	יִנְמַשַּׁח	יִמְשַׁח	יִהְיֶה מִשַּׁח	יִתְמַשַּׁח
3 f.	יִמְשַׁחָה	יִנְמַשַּׁחָה	יִמְשַׁחָה	יִהְיֶה מִשַּׁחָה	יִתְמַשַּׁחָה
2 m.	יִמְשַׁחְתָּ	יִנְמַשַּׁחְתָּ	יִמְשַׁחְתָּ	יִהְיֶה מִשַּׁחְתָּ	יִתְמַשַּׁחְתָּ
2 f.	יִמְשַׁחְתְּ	יִנְמַשַּׁחְתְּ	יִמְשַׁחְתְּ	יִהְיֶה מִשַּׁחְתְּ	יִתְמַשַּׁחְתְּ
1 c.	יִמְשַׁחְתִּי	יִנְמַשַּׁחְתִּי	יִמְשַׁחְתִּי	יִהְיֶה מִשַּׁחְתִּי	יִתְמַשַּׁחְתִּי
Plur. 3 m.	יִמְשַׁחוּ	יִנְמַשַּׁחוּ	יִמְשַׁחוּ	יִהְיֶה מִשַּׁחוּ	יִתְמַשַּׁחוּ
3 f.	יִמְשַׁחְתֶּן	יִנְמַשַּׁחְתֶּן	יִמְשַׁחְתֶּן	יִהְיֶה מִשַּׁחְתֶּן	יִתְמַשַּׁחְתֶּן
2 m.	יִמְשַׁחְתֶּם	יִנְמַשַּׁחְתֶּם	יִמְשַׁחְתֶּם	יִהְיֶה מִשַּׁחְתֶּם	יִתְמַשַּׁחְתֶּם
2 f.	יִמְשַׁחְתֶּן	יִנְמַשַּׁחְתֶּן	יִמְשַׁחְתֶּן	יִהְיֶה מִשַּׁחְתֶּן	יִתְמַשַּׁחְתֶּן
1 c.	יִמְשַׁחְתִּי	יִנְמַשַּׁחְתִּי	יִמְשַׁחְתִּי	יִהְיֶה מִשַּׁחְתִּי	יִתְמַשַּׁחְתִּי
IMPER. 2 m.	מִשַּׁח	נִמְשַׁח	מִשַּׁח	הִמְשַׁח	הִתְמַשַּׁח
2 f.	מִשַּׁחִי	נִמְשַׁחִי	מִשַּׁחִי	הִמְשַׁחִי	הִתְמַשַּׁחִי
Plur. 2 m.	מִשַּׁחוּ	נִמְשַׁחוּ	מִשַּׁחוּ	הִמְשַׁחוּ	הִתְמַשַּׁחוּ
2 f.	מִשַּׁחְתֶּן	נִמְשַׁחְתֶּן	מִשַּׁחְתֶּן	הִמְשַׁחְתֶּן	הִתְמַשַּׁחְתֶּן
PART. Act.	מִשַּׁחַ	נִמְשַׁחַ	מִשַּׁחַ	הִמְשַׁחַ	הִתְמַשַּׁחַ
Pass.	מִשַּׁחִי	נִמְשַׁחִי	מִשַּׁחִי	הִמְשַׁחִי	הִתְמַשַּׁחִי

REMARKS ON LAMEDII ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, קָרָא, נָטָא, שָׁנָא.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. קָרָא Job 1:21 for קָרָאָה, קָנָא Num. 11:11, קָנָאָה Judg. 4:19, קָנָאָה Job 32:18. קָנָאָה 1 Sam. 25:8 for קָנָאָה fut. תִּשְׁנָא and תִּשְׁנָאָה; קָנָאָה Deut. 28:57 part. fem. sing. for קָנָאָה; קָנָאָה Job 41:17 for קָנָאָה const. inf. with prep. and suf. from קָנָא. Niph. pret. קָנָאָה Josh. 2:16, קָנָאָה Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חָנָא Gen. 20:6 for חָנָאָה, חָנָאָה 1 Kin. 12:12 for חָנָאָה, חָנָאָה 2 Kin. 13:6, חָנָאָה Jer. 32:35, חָנָאָה Ps. 141:5, חָנָאָה Ps. 55:16, חָנָאָה 1 Kin. 21:29, Mic. 1:15, חָנָאָה 2 Sam. 5:2, and in three other passages; חָנָאָה Ruth 3:15 is Hiph. imper. fem. for חָנָאָה, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent. § 57. 2 (3), חָנָאָה Ps. 139:20 for חָנָאָה, חָנָאָה Jer. 10:5 for חָנָאָה, חָנָאָה imp. for חָנָאָה, חָנָאָה Eccles. 10:5 Kal part. fem. for חָנָאָה, חָנָאָה 1 Sam. 14:33 for חָנָאָה, חָנָאָה Neh. 6:8 Kal part. with suf. for חָנָאָה, חָנָאָה Ezek. 47:8 for חָנָאָה, חָנָאָה; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in חָנָאָה Ex. 2:20 Kal imp. for חָנָאָה and חָנָאָה Cant. 3:11 for חָנָאָה from חָנָאָה.

4. Final *א* resumes its consonantal character upon the addition of suffixes חָנָאָה, receiving (־) before הָ, כָּ, and לָ, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1. חָנָאָה, חָנָאָה, חָנָאָה, חָנָאָה Pi. inf., חָנָאָה, חָנָאָה Kal inf. for חָנָאָה, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic הָ, חָנָאָה, חָנָאָה Ps. 41:5, חָנָאָה 1 Sam. 28:15, but חָנָאָה Isa. 56:12. Tsere is rejected חָנָאָה Neh. 2:13, 2 Chron. 1:10, or retained only in pause: חָנָאָה Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, חָנָאָה Ps. 60:4 for חָנָאָה, חָנָאָה Jer. 19:11 for חָנָאָה, חָנָאָה Ps. 4:7 for חָנָאָה, § 3. 1. *a*, חָנָאָה Jer. 49:10 for חָנָאָה, חָנָאָה 1 Kin. 22:25, 2 Kin. 7:12 for חָנָאָה, חָנָאָה Job 8:21 for חָנָאָה.

2. Sometimes *א* remains, but the vowels are those of לָה forms, חָנָאָה Ps. 119:101 for חָנָאָה, חָנָאָה Eccl. 8:12, 9:18, Isa. 65:20 for חָנָאָה, חָנָאָה 1 Sam. 22:2, Isa. 24:2, חָנָאָה Eccl. 7:26, חָנָאָה 1 Kin. 9:11, Am. 4:2 Pi. pret. for חָנָאָה, חָנָאָה Ps. 113:3 for חָנָאָה, חָנָאָה Jer. 51:34 for חָנָאָה, חָנָאָה 2 Kin. 2:21 for חָנָאָה, חָנָאָה Jer. 51:9 for חָנָאָה, חָנָאָה Job 39:24 for חָנָאָה, חָנָאָה Deut. 28:59 Hiph. pret. for חָנָאָה, חָנָאָה Ps. 135:7 Hiph. part. const. for חָנָאָה from חָנָאָה; to which may be added חָנָאָה Ezek. 23:49 חָנָאָה Jer. 50:20, with י inserted as in לָה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels. מְלֹו Ezek. 28:16 for מְלֹוּ, כְּלֹו 1 Sam. 6:10, נְשֹׁו Ezek. 39:26, כְּלֹהֲנִי 1 Sam. 25:33 for כְּלֹהֲנִי, צִמֹת Ruth 2:9 for צִמֹת, רִבְלֹה Gen. 23:6 for רִבְלֹה, חֲרָפִינִה Job 5:18 for חֲרָפִינִה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נְשֹׁו Ps. 32:1 for נְשֹׁו, נִבְיָה Jer. 26:9 for נִבְיָה, חֲתַנְבִּיָה 1 Sam. 10:6, חֲתַנְבִּיָה 1 Sam. 10:13, חֲמִצִּיָה 2 Sam. 3:8, צִבְיָה Isa. 29:7 for צִבְיָה, חֲמִצִּיָה Ezek. 8:3 is by some interpreters thought to be for חֲמִצִּיָה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§166. 1. The 3 fem. preterite has the old ending תָּ, §86. *b*, in תָּבִיחַ Ex. 5:16 for תָּבִיחַ, קָרָא Deut. 31:29, Isa. 7:14, Jer. 44:23, תָּבִיחַ Gen. 33:11 Hoph. from בָּוֹא נָפְלָא Ps. 118:23 (נָפְלָא Deut. 30:11 is the feminine participle), to which the customary ending הַ is further added in נָפְלָאָה 2 Sam. 1:26, תָּבִיחַָה Josh. 6:17 for תָּבִיחַָה.

2. A feminine termination הָ, ת, or as in לִי verbs יוֹ, is occasionally added to the construct infinitive, e. g. Kal, קָרָאָה, וּרְאָה, שָׁנָאָה, טָמְאָה, from קָרָא *to meet*, distinguished from קָרָא and קְרָאיתָ Judg. 8:1 from קָרָא *to call*, מָלְאָה and מְלָאיתָ never מָלֵא. שָׁנְאָה Prov. 8:13, with suf. הָשָׁנְאוּ Ezek. 33:12. Niphal, הִנְבָּאָהוּ Zech. 13:4. Piel, מְבַלְּאִי and מְבַלֵּאִי 2 Sam. 21:2; מְשַׁאֵרִי Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1:6 and הִמָּצֵא Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קָנֵה, רָכַשׁ, בָּרַא. Hiphil inf. abs.: הִפְסֵא, הִפְלֵא.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hhirik also occurs וַיִּהְיוּ, וַיָּחֲלָה, וַיֵּקַם, וַתֶּן, וַיֹּאמֶר and וַיֵּצֵא once וַיִּבְרֵא Ezek. 40 : 3, and once וַיִּבְרֵא Neh. 8 : 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, **וְהָנִשָּׂא** Num. 23:24 but **וְהָנִשָּׂא** Ezek. 29:15, so **וְהָנִשָּׂא**, **וְהָנִשָּׂא**, **וְהָנִשָּׂא**; more rarely in the preterite, **הָנִשָּׂא**.

§167. 1. The following are the only Pual forms which occur. Pret.: קָרָא, קָבֵא, קָבֵא. Fut.: יִקְרָא. Part.: מְקָרֵא, מְקַבֵּא, מְקַבֵּא, מְקַבֵּא, with suf. מְקַרְא.

2. The following are the only Hophal forms: Pret. הִנָּחָה, הִנָּחָה, הִנָּחָה. Fut.: יִנָּחֵם, יִנָּחֵם. Part.: מִנָּחֵם, מִנָּחֵם.

3 For the anomalous forms, הַבִּזְאוֹתָהּ Deut. 33:16, הַבִּזְאוֹתָהּ Job 22:21, הַבִּזְאוֹתָהּ 1 Sam. 25:34 (K'thibh הַבִּזְאוֹתָהּ), see §88 (sing. 3 fem.)

LAMEDH HE (ה') VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֶ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֶ. There are no examples in Pual and Hitlpacl.

The construct infinitives have the feminine ending הִי.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וִי, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאָה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25. the reduplicated forms of three verbs, שָׁחַח, שָׁחַח, שָׁחַח, and the peculiar form, שָׁחַח Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5). which is then prolonged to Kamets in the simple syllable, הָ for הֶ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. c. and Hitlpacl, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as ו, particu-

larly in prolonged or pausal forms, הִסְתִּיר , הִסְתִּיר , הִסְתִּיר ; it is, however, commonly rejected and its vowel given to the antecedent consonant, גָּלִי for גָּלִי , הִגְלִי for הִגְלִי ; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic ה , § 86. ל , גָּלְתָּ for גָּלְתָּ , to which is further appended the softened ending ה , thus גָּלְתָּה , in pause גָּלְתָּה .

a. The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as בְּיָלְתָּה , רְשִׁיבְתָּה , אִרְמְתָּה , in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה , גָּלְתָּה for גָּלְתָּה , labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה , and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי , תִּגְלִיָּה , תִּגְלִיָּה .

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי , גָּלְתָּ from גָּלְתָּה , וּגְלִיָּה from וּגְלִיָּה , הִגְלִיָּה from הִגְלִיָּה . The preterite 3 fem. takes its simple form, e. g. גָּלְתָּה or גָּלְתָּה , and in pause גָּלְתָּה .

§ 170. The Lamedh He verbs will be represented by גָּלִי to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קִלָּה
3 f.	קָלְתָה	נִקְלְתָה	קִלְתָּה
2 m.	קָלִיתָ	נִקְלִיתָ	קִילִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קִילִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קִילִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קִילוּ
2 m.	קָלְתֶּם	נִקְלְתֶּם	קִילְתֶּם
2 f.	קָלְתֶּן	נִקְלְתֶּן	קִילְתֶּן
1 c.	קָלַנִי	נִקְלַנִי	קִילַנִי
INFIN. Absol.	קָלָה	נִקְלָה	קִלָּה
Constr.	קָלוֹת	הִקְלוֹת	קִילוֹת
FUT. 3 m.	יִקְלָה	יִנְקְלָה	יִקְלִי
3 f.	תִּקְלָה	תִּנְקְלָה	תִּקְלִי
2 m.	תִּקְלָה	תִּנְקְלָה	תִּקְלִי
2 f.	תִּקְלִי	תִּנְקְלִי	תִּקְלִי
1 c.	אֶקְלָה	אֶנְקְלָה	אֶקְלִי
Plur. 3 m.	יִקְלוּ	יִנְקְלוּ	יִקְלוּ
3 f.	תִּקְלֶינָה	תִּנְקְלֶינָה	תִּקְלֶינָה
2 m.	תִּקְלוּ	תִּנְקְלוּ	תִּקְלוּ
2 f.	תִּקְלֶינָה	תִּנְקְלֶינָה	תִּקְלֶינָה
1 c.	נִקְלָה	נִקְלָה	נִקְלָה
IMPER. 2 m.	קָלָה	הִקְלָה	קִלָּה
2 f.	קָלִי	הִקְלִי	קִילִי
Plur. 2 m.	קָלוּ	הִקְלוּ	קִילוּ
2 f.	קָלֶינָה	הִקְלֶינָה	קִילֶינָה
PART. Act.	קָלָה		קִילָה
Pass.	קָלוּי	נִקְלָה	

HE VERBS.

PUAL.	HI PHIL.	HOPHAL.	HITHPAEL.
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָתָּהּ	הִקְלָתָּהּ	הִקְלָתָּהּ	הִתְקַלָּתָּהּ
הִקְלִיָּהּ	הִקְלִיָּהּ	הִקְלִיָּהּ	הִתְקַלָּיָהּ
הִקְלִיָּתָּהּ	הִקְלִיָּתָּהּ	הִקְלִיָּתָּהּ	הִתְקַלָּיָתָּהּ
הִקְלִיָּתִי	הִקְלִיָּתִי	הִקְלִיָּתִי	הִתְקַלָּיָתִי
הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִתְקַלָּינוּ
הִקְלִיָּחֶם	הִקְלִיָּחֶם	הִקְלִיָּחֶם	הִתְקַלָּיָחֶם
הִקְלִיָּחוּ	הִקְלִיָּחוּ	הִקְלִיָּחוּ	הִתְקַלָּיָחוּ
הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִתְקַלָּיָנוּ
(הִקְלִיָּהּ)	הִקְלָה	הִקְלָה	(הִתְקַלָּה)
הִקְלִיָּתָּהּ	הִקְלָתָּהּ	(הִקְלִיָּתָּהּ)	הִתְקַלָּתָּהּ
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָתָּהּ	הִקְלָתָּהּ	הִקְלָתָּהּ	הִתְקַלָּתָּהּ
הִקְלִיָּהּ	הִקְלִיָּהּ	הִקְלִיָּהּ	הִתְקַלָּיָהּ
הִקְלִיָּתָּהּ	הִקְלִיָּתָּהּ	הִקְלִיָּתָּהּ	הִתְקַלָּיָתָּהּ
הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִתְקַלָּינוּ
הִקְלִיָּחֶם	הִקְלִיָּחֶם	הִקְלִיָּחֶם	הִתְקַלָּיָחֶם
הִקְלִיָּחוּ	הִקְלִיָּחוּ	הִקְלִיָּחוּ	הִתְקַלָּיָחוּ
הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִקְלִיָּנוּ	הִתְקַלָּיָנוּ
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
wanting	הִקְלָה	wanting	הִתְקַלָּה
	הִקְלִיָּהּ		הִתְקַלָּיָהּ
	הִקְלִיָּתָּהּ		הִתְקַלָּיָתָּהּ
	הִקְלִיָּנוּ		הִתְקַלָּיָנוּ
	הִקְלִיָּחֶם		הִתְקַלָּיָחֶם
	הִקְלִיָּחוּ		הִתְקַלָּיָחוּ
	הִקְלִיָּנוּ		הִתְקַלָּיָנוּ
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה

§ 174. 1. Piel: Two verbs, *נָאָה* to be becoming and *נָחָה* to draw (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite *נִאָּחָה* Ps. 93:5, *נָאָח* Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. *נֹכַחְתִּי* Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. *ב*, *נֹכַחְתִּי* Isa. 10:13 from *נָכַח*, the *ו* being an orthographic equivalent for *ס*, § 3. 1. *א*, and in the infinitive, *הִנֹּחַ*, *הִנָּח* Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, *גָּחִיתִי* and *גָּחִיתִי*, once *קָחִיתִי*, *קָחִיתִי* and *קָחִיתִי*, *קָחִיתִי*, *קָחִיתִי*, *קָחִיתִי*.

3. Infinitive absolute: *קָחָה* and *קָחָה*, *קָחָה*, *קָחָה*, *הִנֹּחַ*. The construct always ends in *וֹת* with the exception of *בָּחַח* also *בָּחַח*, and *חָבִי* Hos. 6:9.

4. Future: in *אֶרְבֶּהָ* Isa. 16:9 from *רָבָה*, the second radical is doubled as י, § 153. 1, and the third appears as ו, § 56. 3. *א*; *אֶבְכֶּהָ* Ex. 33:3 is for *אֶבְכֶּהָ*, § 63. 1. *ב*. With Vav conversive: *וְיָבֹל*, *וְיָבֹל*, *וְיָבֹל*, *וְיָבֹל*, *וְיָבֹל*, *וְיָבֹל*, so in the first person singular, *וְיָבֹל*, *וְיָבֹל*; once Pattahh is lengthened to Kamets, *וְיָבֹל* 1 Sam. 21:14; so in pause, *וְיָבֹל* Prov. 25:9.

5. The imperative has Seghol in a single instance, *רָבֵה* Judg. 9:29 and sometimes drops its final vowel *גָּל*, *חַל*, *כֵּן*, *נָס*, *צו* and *צִיָּה*.

6. Pual infinitive construct with suffix: *עֲנִיתִי* Ps. 132:1.

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, *הִנָּחָה* and *הִנָּחָה*, *הִנָּחָה*, *הִנָּחָה*, *הִנָּחָה*. Yodh may quiesce in Hhirik or Tsere, *הִנָּחָה*, *הִנָּחָה*. Yodh once remains as a quiescent in the 3 masc. sing., *הִנָּחָה* Isa. 53:10, and once in the 3 masc. plur., *הִנָּחָה* Josh. 14:8 for *הִנָּחָה*, § 62. 2.

2. The infinitive absolute has Kamets in *הִנָּחָה* by way of distinction from *הִנָּחָה* and *הִנָּחָה* Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, *הִנָּחָה* Lev. 14:43; *לְהִנָּחָה* 2 Kin. 19:25 *לְהִנָּחָה* is for *לְהִנָּחָה*.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, *לָפַח*, *לָפַח*, *לָפַח* from *לָפַח*, *לָפַח* from *לָפַח*, *לָפַח* from *לָפַח*; commonly, however, Seghol is inserted between the concurring consonants, *לָפַח* from *לָפַח*, § 111. 2. *א*, *לָפַח*, *לָפַח*, *לָפַח*, *לָפַח*, *לָפַח*, or Pattahh if one of the consonants is a guttural, *לָפַח*, *לָפַח*, *לָפַח*. Occasionally the final vowel remains, *לָפַח* 1 Kin. 16:17, 18:42, *לָפַח* Ezek. 23:19; once the radical י appears quiescing in Hhirik, *לָפַח* (2 masc. apoc. for *לָפַח*) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, *לָפַח*, *לָפַח*, *לָפַח* and *לָפַח* from *לָפַח*, *לָפַח*, *לָפַח* from *לָפַח*.

4. The imperative is sometimes abbreviated, הָרַבָּה and הָרַבָּהּ, and הַשֵּׁל, הָרַרְךָ for תַּשְׁלֵּה and הַשֵּׁל and הָרַךְ; הָשֵׁט (accent on the ultimate) Ps. 39:14 is for הַשִּׁיעָה, the same word Isa. 6:9 is from שָׁעַט, § 140. 5.

5. Hophal infinitive absolute: הַפְּחִיחַ Lev. 19:20.

§ 176. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as וּ, הִשְׁתַּחֲוִה, *to worship*, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. יִשְׁתַּחֲוּוּ, infin. תִּשְׁתַּחֲוֶה, and once with suff. הִשְׁתַּחֲוִיתִי 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיָּהוּ Ezek. 8:16, see § 90, page 120.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִתְאַוִּיתִי, הִתְאַוִּיתָ, הִתְאַוִּיָּהוּ, הִתְאַוִּיָּהוּ, הִתְאַוִּיָּהוּ, הִתְאַוִּיָּהוּ, הִתְאַוִּיָּהוּ, הִתְאַוִּיָּהוּ.

3. The future apocopated and with Vav conversive: וַיִּתְּנֵל, וַיִּתְּנֵל, וַיִּתְּנֵל, or with Kamets in the accented syllable, וַיִּתְּנֵל, וַיִּתְּנֵל, so always in pause, וַיִּתְּנֵל, וַיִּתְּנֵל Gen. 24:65.

4. The shortened imperative: הִתְאַוִּי, הִתְאַוִּי.

§ 177. 1. הָיָה *to be*, fut. יִהְיֶה. Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בְּהִיּוֹת, לְהִיּוֹת, מְהִיּוֹת, though without a prefix it is הִיּוֹת, once הָיָה Ezek. 21:15. The apocopated future יִהְיֶה (in pause יִהְיֶה) and with Vav conversive וַיִּהְיֶה, is for וַיִּהְיֶה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), page 116. when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יִהְיֶה Eccl. 11:3, where the second radical appears as י, which it sometimes does in the imperative, הָיָה and הָיָה Gen. 27:29 or הָיָה Job 37:6, and in the participle הֹיָה Neh. 6:6, Eccl. 2:22, fem. הֹיָה Ex. 9:3.

2. תָּחִה *to live*. The root חָיָה is usually inflected as a Lamedh He verb pret. תָּחִה, fut. תִּחְיֶה, apoc. יִחְיֶה, with Vav conversive וַיִּחְיֶה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. חָיִי, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: חָיִיָּה Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצָא Ezek. 43:27, אָחָה Isa. 21:12, נָשָׂא Jer. 23:39, יָדָא 2 Chron. 26:15, חָבָא Prov. 1:10 from אָבָה Deut. 33:21 from אָחָה, אָחָה 2 Chron. 16:12, יָשָׂא Lam. 4:1, שָׂא 2 Kin. 25:29, אָחָה Eccl. 8:1, חָלָא 2 Sam. 21:12 K'ri for חָלָא Hos. 11:7, Deut. 28:66 for חָלָא, § 56. 4, חָמָא 2 Sam. 11:24 from חָחָה; the vowels are those of Lamedh Aleph verbs in אָחָה Jer. 3:22 for אָחָה 1 Kin. 17:14 for אָחָה, חָחָה Dan. 10:14 for חָחָה; and the full Lamedh Aleph form is adopted in חָחָה Hos. 13:15 for חָחָה.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פֿ"ס and לִ"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both עִ"ר and לִ"ה the ר is invariably treated as a perfect consonant, and the לִ"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a לִ"ס verb may appear with a לִ"ה form, or an עִ"ר verb with an עִ"ע form or *vice versa*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁבַע means *to shut up or restrain*, and שָׁבַע means *to be finished*: yet a few שָׁבַע forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁבַע, but assimilated in inflection to the שָׁבַע paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רטב; רגז Kal pret. *to fear*, the fut. and imper. from גיר; רלך Kal pret. and inf. *to spit*, fut. from רלץ; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פוץ; נקט Kal pret. *to be alienated*, fut. from נקט; שיה K. pret. *to be a prince*, fut. from שיה; רבב Kal pret. and inf. *to be many*, fut. from רבה which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from רחם, which is also used in the future; רצץ *to counsel*, pret. and inf. from רצץ; שוץ Kal fut. *to awake*, pret. from the Hiphil of שוץ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by התנצב from נצב; שתה *to drink*, the causative is השקה from שתה; הושיש from הושיש is used as the causative of בוש *to be ashamed*, as well as הושיש; הלך *to go*, derives many of its forms from הלך; תה *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פריש *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suff. הברסמה *he*

shall waste it, Ps. 80: 14. Pual pret. רָעַשְׁתָּ *it freshened*, Job 33: 25. the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָעַשְׁתָּ; part. מְרַעֲשֵׁם *scaled off* or *resembling scales*. Ex. 16: 14. מְרַבֵּל *clothed*. 1 Chron. 15: 27. Hiphil pret. הִרְעִיזוּהֶם *they stank*. Isa. 19: 6 for הִרְעִיזוּהֶם as נִקְרְעוּ for נִקְרְעוּ, derived from רָעַשׁ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רָעַשׁ, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׂבֹּחַ לְיָדֵי *I will turn to the left*, Gen. 13: 9; הִתְמַאֲסִי Isa. 30: 21. part. מְרַמֵּס 1 Chron. 12: 2 from יָמֵי *the left hand*, elsewhere reduced to a trilateral by the rejection of א, מְרַמֵּס 2 Sam. 14: 19; הִתְמַאֲסִי Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְרַמֵּס 1 Chron. 15: 24. etc., and מְרַמֵּס 2 Chron. 5: 12, for which the K'ri substitutes מְרַמֵּס or מְרַמֵּס. As it is a denominative from הִרְעִיז *a trumpet*, it has been suspected that the form first mentioned should be pointed מְרַמֵּס; the other, if a genuine reading, is probably to be read מְרַמֵּס.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. a, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, or to the first, קטל, קטיל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattalîh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i* *ō* and *û* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל *a little* prop. *paucity*. קָטַל *honey*. קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*. קָטַל *a wolf*; especially *ī*, *ō*, and *û*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *û* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol אָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*. קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, אָטַל *man* from אָטַל *to be sick*, גָּטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אָטַל and קָטַל *man*, קָטַל

and נִיטַּע *plant*, פֶּלֶא and פֶּלִיא *prison*, בֶּהֶן and בְּהֶן *thumb*, נֹהַר and נְהֻהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קִטְלָה, § 87, קָטַלְתִּי and קִטְלָתִּי. (4.) The fact that Segholates may arise alike from קָטַל and קִטְלָה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. שֶׁפָּרַד *servant*, Aram. שֶׁפָּרַד, Arab. عِبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph, as a first radical, sometimes receives a long vowel (..) instead of Sh'va (◌), § 60. 3. c, אֱמֻנָה *fidelity* for אִמּוּן, אֶזְזֹר *girdle* for אִזּוֹר.

ג Guttural and כ Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, אֶמְנָה *confidence*, שִׁמְעָה *hearing*, גִּבְהָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נַעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, אָחַם *bread*.

פ and פו roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, פֹּדֵל *produce* for פִּדּוֹל, רִבּוּי *familiarity* for רִבּוֹר, שִׁירָה *elevation* for שִׁירָא, נִחָה *lamentation* for נִחָי, particularly in feminines and secondary derivatives; thus, חֲמָה, עֲדָה, גִּצָּה, חֲשָׁה drop an initial Yodh, and קָבַח an initial Nun. Nun may also experience assimilation when it is a second radical, אָחַם *anger* for אִנְחָה, כִּפּוֹס *cup* for כִּנּוֹס.

ע and עו roots. In Segholates ו is preceded by Kamets, עָוֵל (according to Kimchi עָוֵל in Ezek. 28:18) *wickedness*, מִדְּבָר *midst*, unless the last radical is a guttural, חֲנֻחַ *space*; ו is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינֶן *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַב *brand* for בִּרְבִי, אִי *island* for אִיִּי, רִוֵּי *watering* for רִוֵּי, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סִבָּה *bush*, בִּכְהָ *weeping*, חֲבָה *thought*. When י appears as the radical, it prefers the form בִּכְהָ *weeping*, פֶּרִי *fruit*, כֶּסֶל *vessel*; ו retains its consonantal character in חֲתוּ *winter*, שִׁבּוּ *quail*, or it may be changed to its cognate vowel ā, which combines with the preceding ā to form ā, § 62. 1, דְּיָאוּ (for d'yāū) *ink*, חֲאוּ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׂחָה *swimming* for שָׁחַן, בָּהָה *emptiness*; the lexicon of Gesenius contains the forms מְדָר *garment*, קֶצֶה *end*, שִׁבּוּ *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְדָר, קֶצֶה, שִׁבּוּ.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטַן and קָטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in *ו* verbs they have superseded the regular formation. § 153. 1. קָטַן for קָטַן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קָטַן *Abib. the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 201. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*, קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן or קָטַן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קָטַן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קָטַן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קָטַן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. *ל* roots are restricted to forms with *i*, in which the radical *i* quiesces, קָטַן *fresh*, קָטַן *afflicted*, קָטַן or קָטַן with otiant *א*, § 16. 1, *pure*;

or with *a* which combines with it to form *ē*, שָׂרָה and שָׂרָה *field*, רָחָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרָה *mark* for מָרָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בִּנְהָה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְעָרָה *meek*, or *ē*, שְׂרָה *secure*.

3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוֹטֵל, קִיטֵל, קִיטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתָם *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׂוֹרֵץ *fox* prop. *digger*, פִּיכָה *hammer* prop. *pounder*, הַיָּלֵל *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מְלָבֵשׁ *fuller*, כֹּהֵן *priest*, בֹּרֵחַ *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹבֵחַ *dealer in unguents*, רֹבֵעַ *embroiderer*, שֹׁמֵר *watchman*, שׂוֹרֵץ *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עִיבָה and עִיבָה *pipe*, גּוֹמֵץ *pit*.

c. ע" roots. The contraction of ע" and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע" roots are סָב, סָב, סָב, סָב, §183. b. Of these סָב = סָבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, פֹּר *purity*, רֹב *multitude*, חֹם *integrity*, יֹם *yoke*; and סָב = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, מֶסֶד *perfect*, מֶסֶד *feast*; while סָב and סָב may arise indifferently from either, מֶסֶד *rotteness* is an abstract noun for מֶסֶד, but מֶסֶד *tender* is an adjective for מֶסֶד, Kamets being contracted to Pattahh before the doubled letter, comp. §135. 3; לֵב *heart* is הֵל dissyllable לֵבָב, but לֵב *favour* for the monosyllable לֵבָב.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, מָלָה, מָלָה; מָלָה, מָלָה; מָלָה, מָלָה. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, מָלָה *strife*, מָלָה *goodness*; the first pair

to the first species of dissyllables, לָשׁ *poor*, זָר *proud*. אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רֵשׁ = רָשׁ *poverty*, רֵם = רָם *empty*, אֵץ = אָץ *strength*, טֵב = טָב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חָלָשׁ *very weak*, פָּקָח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, מְלֵיץ *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. *a*. אָרֶם *husbandman*, דָּגָן *fisherman*, דָּקָן *judge*, חָדָשׁ (= חֲדָשׁ) *workman*, נָבֵחַ *cook*, מַלָּח *seaman* (from מַלַּח *salt*), סָבֵל *bearer of burdens*, צַיֵּד *hunter*, קַשָּׁת *bowman*, גַּנָּב *thief*, not a mere equivalent to גִּזְבֵּי one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטָל is applied to deformities and defects, physical or moral, אָפֶם *dumb*, גִּבָּן *hump-backed*, חֵרֵשׁ (= חֲרֵשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶח *lame*, קָבֵחַ *bald*, זָקָשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*. קַמּוּשׁ and קִמּוּשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שִׁיחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּירוֹר *spark*, בִּירוֹר *battle*, נִיצוֹץ *spark*.

d. The following double the third radical in place of the second, פִּרְחָה *brood*, רִיזָן *green*, שָׁאָן *quiet*, נֶאֱדָה *comely* from נֶאֱדָה; the last radical appearing as ו, § 169. אֶמְלָל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. עָב and more rarely עָו roots reduplicate the biliteral formed by their contraction. גָּלְגָּל and גָּלְגָּל *wheel* prop. *roller*, מַחֲרָח *frightful*, וְרוֹרִי *girt*, קֶרְחָר *crown of the head* prop. *dividing* (the hair); so fem. חֲזָחָה *severe pain*, טָלַטְלָה *casting down*, גָּלְגָּלָה *skull*, and plur. סָלְסָלוֹת *baskets*, מְוַלְוֵי *turning*

upside down from עָזָה = עָזוּ לִזְלֹזֶלֶת (sing. לִזְלֹזֶלֶת) *loops* and לִזְלֹזֶלֶת (sing. probably לִזְלֹזֶלֶת = לִזְלֹזֶלֶת) *winding stairs* from לָזָה = לָזוּ ; a root לָזַח is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עָרָר and עָרָר *stark naked, totally destitute*, קִלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1. כּוֹכַב *star* for כּוֹכַב, כּוֹכַב *bands worn on the forehead* for כּוֹכַב, קִרְקָרָן (with the ending ון added) *ignominy* for קִרְקָרָן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, בָּבֶל *something circular, a circuit* for בָּבֶל. The second member of the reduplication suffers contraction or change in שֶׁשֶּׁשֶּׁת *chain* for שֶׁשֶּׁשֶּׁת and בָּרָבָר *floor* for בָּרָבָר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֶפֶק *folding the hands*, שְׁלִיחַ *retribution*, שְׁקִיץ *abomination*, and in the plural שְׁפָרִים *atonement*, שְׁמִירִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִמְלִיךָ *melting* from מָלַךְ, הִשְׁלִיךָ *cessation* from the שׁ root פָּגַע, Niphal נִשְׁמָחוּ *wrestlings*: נִחְמוּ when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. ע" roots reduplicate the biliteral to which they are contracted, חֲרָחַר *inflammation*, שֶׁשֶּׁשֶּׁרֶשׁ *delight*.

c. A few roots, which are either ע" or ט" guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, גִּצְחוֹן *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, תְּמִירִים *upright columns* designed for way-marks, שִׁמְרוֹהָ *horror*, גִּמְשִׁימִים *adulteries*, גִּבְנִים *ridges*, also with *ō* or *ī* in the last syllable, נִיחָם *acquiescence*, נִהְלֵל *pasture*, שִׁגְוִיר *shower*, שְׁמִירִי *obscuration*, שְׁפָרִי (K'thibh) *tapestry*, חֲבִלִּי *whence* חֲבִלִּי *dark*. The concurrence of consonants is relieved in שְׁבִלִּים (in some editions) *snail* by Daghesht-forse separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, שְׁפָחָהּ *complete opening*, יְפִיפִיָּה *very beautiful*, or more particularly repetition, חֲפִיפָּה *twisted* prop. *turning again and again*, חֲלָלָהּ *slippery*, עֲקָלָהּ *crooked*, פִּתְלָהּ *perverse*, אֶסְפָּסָהּ *mixed multitude* prop. *gathered here and there*, הִבְרָבֹהֶת *spots or stripes*, הִשְׁפָּרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדָם *reddish*, יִרְקָקָק *greenish*, שְׁחָחָח *blackish*.

a. The first of two concurring consonants is softened to a vowel in הִצְצָה *trumpet* for הִצְצָה, and probably גִּזְזָל Lev. 16 : 8 for גִּזְזָל.

b. פ' roots drop their initial radical, הִתְהַבִּיר *gifts* from הִבֵּר, אִצְצָא *offspring*, *issue* from אָצַץ.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָב *utterly deceitful*, אֲזָר *violent*, אֲיָן (= אֲיָן) *perennial*, אֲזָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁן *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָר *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَقْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2). respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֲזָל (= אֲזָל) *palace, temple* prop. *very capacious* from הָזַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעוּ Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצְלָה *deliverance* from הִצֵּל, הִתְחָה *grant of rest* (= הִתְחָה) from נוּחַ.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c. has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מִסִּבָּב, תִּבְלָל, תִּשְׁשֵׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מִקְטָל.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} . and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun. when Pattahh is again preferred, מִאֲכָל *food*, מִטָּע *planting*, מִשּׁוֹר *saw*, מִחֲמֵס *a species of bird*, מִיֵּלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} . § 63. 1. *b.* מְהֵרָה *depth*, מְרֵכֶב *chariot*, מְלֶכְתַּיִם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבֵּחַ, מְסִבֵּן, מְסַפֵּר, מְלָקוֹשׁ, מְשָׁקוֹה. A few words have \bar{a} in the ultimate, מְחַלֵּץ *harp*, מְחַנֵּק *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מְקַדֵּשׁ Ex. 15: 17, מְמַרְרִים Job 9: 18, מְמַגְרֹחַ Joel 1: 17.

b. פִּי roots. The first radical appears as פ resting in Hhirik or Tsere, מִישׁוֹר and מִישָׁר *rectitude*, מִירֹשׁ *new wine*. תִּימָן *south*, or as פ resting in Hholem or Shurek, מוֹיָד *appointed time*, מוֹסֵר *correction*, מוֹשָׁב *sojourner*, מוֹגָה *sorrow*. In a few instances it is rejected, תִּבְלָה *world*, or assimilated to the following radical, מִצָּד *bed*, מִדָּע *knowledge*.

נִי and נִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּדָר *citadel*, מִחָם *sound place*, מִתְּחוֹם *ocean*. יָקִים *living thing*, or more commonly a pretonic Kamets or Tsere, מִלְּאוֹר *luminary*, מִדְּוֶן, מִדְּוֶן *and מִדְּוֶן strife*, מִדְּוֶן *race*, מִדְּוֶן *adversary*. The feminine form is almost always adopted after ה, הַמְּשִׁיבָה *salvation*, הַמְּרוֹמָה *oblation*.

נִי roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{a} , \bar{e} or \bar{o} , § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִבְּכֶס *tribute* for מִבְּכֶס, מִמֶּר *bitterness* for מִמֶּר, מִתְּבַל *defilement* for מִתְּבַל, מִמֶּה *fear* for מִמֶּה, מִתְּרוֹ *mast* for מִתְּרוֹ; more frequently it receives a pretonic Kamets or Tsere, מִסָּה *covering*, מִגֶּן *shield*, מִצְוֶה *fortress*, מִצָּר *anguish*. In מִשָּׁק *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. ה is almost always followed by the feminine ending, הַמְּהֵלָה *folly*, הַמְּחֵלָה *beginning*, הַמְּפִלָּה *prayer*.

נִי roots. The ultimate has ה, הַמְּדִיָּה *disease*, הַמְּרֵכָה *pasture*, which is apocopated in a few words, מִלְּעַל *lifting up*, מִלְּעַל *higher part*, מִלְּעַל *and מִלְּעַל on account of*, and always disappears before the feminine ending הַ, § 62. 2. *c.* מִנְּעֵלָה *ascent*, מִנְּצִוָּה *commandment*, מִתְּקִיָּה *hope*, מִתְּקִיָּה *weariness*. Before the feminine termination ה the final radical appears as quiescent י or ו, מִתְּרַבִּיָּה *interest*, מִתְּזוֹנִיָּה *whoredom*, מִתְּחַנִּיָּה *encamping*, מִתְּרַבִּיָּה *pasture*. Yodh is retained as a consonant after \bar{u} , מִתְּחַלִּיָּה *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מִשְׁכִּיל *didactic psalm prop. instructor*, מִפֹּל *(from פָּל) chaff prop. what falls off*.

2. The instrument *by which* it is done, מִמְּכָתֶה *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשֹּׁר *saw* from נָשָׂא *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִכְלֵן *brick-kiln*, מִדְּשָׁן *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסָּפֵד *mourning*, מִדְּוָה *sickness*, מִשְׁגָּה *error*, מִיֶּשֶׁת *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקָח *booty* from לָקַח *to take*, מִשְׁמָנִים *fat things* from שָׁמַן *to be fat*, מִדְּעָר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, כְּאֵר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; כַּאֲכָלָה *knife* may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; כֹּהֵן *means* both a *holy thing* and a *holy place*; מִכָּר *sale* and something *sold or for sale*; מַלְכָּה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשֵׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, אֶדְיָב *adversary* prop. *contender*, אֶסְיָב *apostate* prop. *departer*, אֶקְיָב *bag* prop. *gatherer*, אֶלְיָם *living thing* prop. *that (which) stands*, אֶזְיָב *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּכְרִיד *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְּחָה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹר *bitterness*, תִּעְנוּגָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תוֹשָׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרֻמִּית *fraud*.

CLASS IV.—Nouns formed by affixes.

§193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant נ appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from ראש *head*, תִּיכּוֹן *middle* from תָּוֶךְ *midst*, נְחֹשֶׁתֶן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִוְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָחוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדּוֹן and אֶבְדָּן *destruction*, בְּרָזוֹן *dominion*, כְּשָׁרוֹן *success*, קֶרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבָּתוֹן *a great sabbath*, יָד *proud*, יָדוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרוֹן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זִבְלוֹן. See Alexander on Isaiah 44:2.

b. ך is occasionally affixed with the vowel *ē*, גֶּרְיֹן *axe*, צִפְרֹן *nail*.

c. A few words are formed by appending ך, e. g. פְּדִיּוֹם and פְּדִיּוֹן *ransom*, קֶלַע *ladder* from קָלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, דְּרִים *sooth* from דָּרַר *to shine*; or ל, e. g. בְּרָעַל *garden* from בָּרַע *vineyard*, גִּבְעָל *calyx or cup of a flower* from גִּבֵּר *cup*, כְּרָס *ankle* from כָּרַס *joint*, חֲרָל *locust* from חָרַג *indicative of tremulous motion*, כְּרָפַל *thick darkness* from כָּרַח *cloud*, בְּרֹזֶל *iron* probably from בָּרוּ *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהֲתִי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צָפוֹנִי *northerner*, נִזְכָּרִי *foreigner*, פָּרוֹזִי *villager*, רַגְלִי *footman*, עֲתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכֻזִּי and אֲכֻזָּר *violent*, אֲיָלִי and אֲיָלִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנִי *front* from לִפְנֵי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יְהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ת takes its place, מַנְחִיָּה *Maachathite* from מַנְחֵה, or נ is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final י combines with the appended י into יי, § 62. 2, לֵוִי *Levite and Levi*, שֻׁנִּי *Shunite and Shuni*.

b. In a very few instances י takes the place of י, e. g. חִוִּי *white stuffs*, הַדְּבִי *basket*, לוּלִי *loop*, and perhaps חַלְצִי, in a collective sense *windows*, הַטְּעִי *uncovered*, בִּילִי which Gesenius derives from נָבַל and takes to mean *cunning*; if, however, it is derived from בָּלָה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְזָר *treasurer*, חֲרָמִשׁ *sickle*, גִּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֲזָמִל *frost*, סְמִידָר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲזָמִישׁ *flint*, עֲכָבִישׁ

spider, פִּלְקָנִשׁ and פִּילְקָנִשׁ *concubine*. Occasionally the third radical has Daghesh-forte, בַּת־זֵּבֶל *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגְמָן *purple*, צִפְרָדִּיעַ *frog*, שֵׁטֶרֶץ *cloth*, אֲחֻשְׁתָּרֶן *mule*, אֲחֻשְׁתָּרֶפֶן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, מֵאֲמָה *anything prop. what and what*, בְּלִיָּה *nothing prop. no what*, בְּלִיָּעַל *worthlessness prop. no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתוֹהַ *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, לְבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָאִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, e. g. קִטָּל *masc.*, קִטְּלָה or קִטְּלָת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ת, which was either attached directly to the word, קִטְּלָת which, by § 61. 2, becomes קִטְּלָה, or added by means of the vowel *a*, קִטְּלַח or קִטְּלַת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְּלָה. The termination ת or ת־ is still found in a very few words, בְּרָקֶת *emerald*, קֶאֱצֵת *pelican*, שְׂפָצֶת *company* 2 Kin. 9: 17, מָחָר *tomorrow*, מִנָּח *portion*, קֶצֶת *end*, מִצֵּת Josh. 13: 13, and the poetic forms, זִמְרָה *song*, יְרֵכָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיַּת Ps. 74: 19 and נְגִינָת Ps. 61: 1, have been cited as additional examples. but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רְשׁוּעָתָה, רְשׁוּעָתָהּ, חֵירוֹת.

c. The feminine ending ה receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּעֶרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, הַבְּרָה *destruction* Ezek. 7:25, רֶחָקָה *vulture* Deut. 14:17, שָׁפְלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in חֲשֵׁשׁ *threshing* Jer. 50:11, טֶרֶסָה *terror* Isa. 19:17, חֲרָא *wrath* Dan. 11:44, לִיֹּנֶסָה *lioness* Ezek. 19:2, מַרְקָה *mark* Lam. 3:12, מְרָא *bitter* Ruth 1:20, קֶרְחָה *baldness* Ezek. 27:31, שָׁנָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be זָרָה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָה cognate to זָרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is זָרָה; an intermediate form in e appears in זָרָה Isa. 59:5 and מֵעֶשְׂרֵה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is מָה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother*. אִתּוֹן *she-ass*. פִּי־לֵנֶשׁ *concubine*. מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	כַּף <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבֶּצֶת <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בִּיָּתוֹן <i>thumb</i> .	רֵגֶל <i>thigh</i> .	עֵינַיִם <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנְף <i>wing</i> .	צִדָּה <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine :

אֶבֶן <i>brazier</i> .	כּוֹס <i>cup</i> .	מַרְאֵשׁ <i>Great Bear</i> .	זָהָר <i>light</i> .
אֶשְׁתֵּי <i>footstep</i> .	מִדְּבָר <i>circuit</i> .	מַרְאֵשׁ <i>couch</i> .	צִדָּה <i>side</i> .
בְּאֵר <i>well</i> .	נֹהַר <i>brightness</i> .	מְלָכָה <i>workmanship</i> .	רִבּוּא <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעַל <i>shoe</i> .	פֶּתַח <i>morsel</i> .	הָעוֹלָם <i>world</i> .
חֶרֶב <i>sword</i> .	עִיר <i>city</i> .		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone</i> .	דֶּרֶךְ <i>way</i> .	* מִבְצָר <i>fortress</i> .	פֶּעַם † <i>time (repetition)</i> .
* אֹר <i>light</i> .	* הֵיכָל <i>temple</i> .	* מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	* הַמָּוֶן <i>multitude</i> .	מַחֲנֶה <i>camp</i> .	צָפוֹן <i>north</i> .
אֲדָר <i>fleet</i> .	זָקֵן <i>beard</i> .	* מִטָּה <i>rod</i> .	קֶשֶׁת <i>bow</i> .
אֲדוֹן <i>ark</i> .	חַדָּוֶן <i>window</i> .	* מְקוֹם <i>place</i> .	רוּחַ † <i>spirit</i> .
אֶרֶח <i>path</i> .	חֵצֵר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	רֹחַב † <i>street</i> .
† אֶרֶץ <i>earth</i> .	יּוֹבֵל <i>jubilee</i> .	† נֶפֶשׁ <i>soul</i> .	* רֶחֶם <i>womb</i> .
† אֵשׁ <i>fire</i> .	† יָמִין <i>right hand</i> .	סִיר <i>pot</i> .	* רֵיחַ <i>juniper</i> .
* בִּגְדָה <i>garment</i> .	רֶגֶל <i>peg</i> .	† סֹלֶת <i>flour</i> .	שְׂאֹל <i>hell</i> .
* בַּיִת <i>house</i> .	* קְבוֹרָה <i>glory</i> .	עָבַד <i>cloud</i> .	* שֵׁבֶט <i>sceptre</i> .
גִּיר <i>wall</i> .	בַּד <i>pail</i> .	* עָם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
גִּיא <i>valley</i> .	* כַּרְם <i>vineyard</i> .	† עֶצֶם <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
גִּן <i>garden</i> .	* לֵב <i>heart</i> .	עָרֶב <i>evening</i> .	שַׁעַר <i>gate</i> .
† גֶּפֶן <i>vine</i> .	לֶחֶם <i>bread</i> .	† עֵת <i>time (duration)</i> .	תְּהוֹם <i>ocean</i> .
* גֶּרֶן <i>threshing-floor</i> .	† לְשׁוֹן <i>tongue</i> .		* תִּרְמָן <i>south</i> .
	* מַאֲכָל <i>food</i> .	* פָּנִים <i>face</i> .	* חֶרֶב <i>razor</i> .
† דֶּלֶת <i>door</i> .			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פָּר* bullock, *פָּרָה* heifer, *בָּנָל* calf, fem. *בָּנָלָה* lamb, fem. *כֶּבֶשֶׂה*, or being represented by a word of different radicals, *חֲמוֹר* ass, fem. *אֲחֹרָה*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גָּמָל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* dog, *זֶבֶד* wolf, *שׁוֹר* ox, are masculine, *אֲרֻנָּה* hare, *יוֹנָה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מוֹאָב* Moub, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׁדִּימִים* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּתָח* governor, *בָּנִית* colleague, *קֹהֵלֵת* preacher, and of collectives (comp. *humanity* for *man-kind*), *דֵּג* a fish, *דָּגָה* fish, *עָנָן* a cloud, *עֲנָנִים* clouds, *עֵץ* a tree, *עֵצָה* timber, *אֹרֵחַ* a traveller, *אֲרֻחָה* caravan, *צִלְעָה* Zeph. 3:19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, *תְּרָפָה* shame, *קִצְפָּה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צִדְקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צֶדֶק* rightness, *אֲפָלָה* darkness, equivalent to *אֶפֶל* (*נִגְהָה* (= *נִגָּה*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֲפָלָה* dark, *אֲפָלָה* the dark, *τὸ σκοτεινόν*, *יְשׁוּעָה* the being saved from *יְשׁוּעַ*, *פְּלִיטָה* justice from *פָּלִיל* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* king, *מְלִיכָה* kingly office or sway, *נְבִיא* prophet, *נְבִיאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹכֵל* merchant, *רֹכֶלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר blind, עִוְרָה blindness, גֹּבַח having a bald forehead, גֹּבַחַת baldness in front, חַטָּא sinner, חַטָּאָה and חַטָּאָה sin, בְּנֵהָ terror, קִלְסָה scoffing, חֲלָלָה anguish, or to those which have a prefixed letter מ, מַחְשָׁכָה overthrow, מִמְּשָׁלָה dominion, מְהוּמָה confusion, or particularly חַחַשְׁוֹתָה salvation, תְּשׁוּבָה testimony, תְּקוּוּהָ hope, תְּלֵאָה weariness.

(4) It is likewise added to forms in י, פְּלִילָה judgment, עֲלִילָה working, רֵאשִׁית beginning, אַחֲרִית end, שְׁאֵרִית remnant, the termination וֵה being often found in place of ית. 2 Chron. 26:21 K'ri, חֲפְשִׁית K'thibh, disease prop. freedom from duty, חֲפְשִׁי free, חֲכָלָה redness, אֲחֻזָּה widowhood, and occasionally חֲכָלָה wisdom, חֲכָלָה folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, חֵית-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to הוּא אָרֶץ *beast viz. that of earth*, and מֶלֶךְ-צֶדֶק (which may be for מֶלֶכּוֹ as the plural ending ים, for ו, § 199. e), is equivalent to מֶלֶךְ הוּא צֶדֶק *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי of or belonging to Israel, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. § 101. 1. a. אֲחֻזָּה widowhood prop. the state of a widow, חֲכָמָה wisdom prop. the quality belonging to the wise. The rare instances in which the termination וֵה is superimposed upon י, viz.: אֲכֻזְרוּת, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ית or וֵה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, § 168, as שְׁבִירָה or שְׁבִירָה captivity from שָׁבַח to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲוִי fleet, אֲוִיָּה ship, שֵׁנַי hair, שֵׁנַיָּה a hair, שְׁבִירָה swarm, דְּבוּרָה a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם mother, אֵמָה metropolis, יָרֵךְ thigh, יָרֵכָה hinder part, extremity, כַּף palm of the hand, כַּפָּה palm-branch, מִצְחָה forehead, מִצְחָה greave, פֶּה mouth, פֶּה edge.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יחיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צְדִיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. *a*, פָּרַצַת Ezek. 31:8, בָּצַצַת Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מְלִיץ instead of מְלִיצִים in the book of Job, מְלִיצִין Prov. 31:3, רָצִין 2 Kin. 11:13, גִּזִּין Mic. 3:12, שׁוֹמְרֵינִי Lam. 1:4, הַטִּין Ezek. 4:9, רָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, פָּלְאִי 2 Kin. 11:4, פָּרְהִי 2 Sam. 8:18, טָלִי-שִׁי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:38 K'thibh (K'ri חֲצִים), are singulars used collectively; גַּמִּי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוּנִי Cant. 8:2, are in the singular with the suffix of the first person; מְנִי Ps. 45:9 is not for מְנִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּאֲלִי Ps. 22:17 is not for פָּלְאִים *piercing*, but is the noun אֲלִי with the preposition כ *like the lion*, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and טָרִי Judg. 5:15, are plurals with the suffix of the first person. In חוּרִי 2 Chron. 33:19, which is probably a proper name, and גִּבִּי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שִׁנְיָה = שְׁנָיָה. חוּרִי Isa. 19:9 is a singular with the formative ending י, § 194. *b*; חַלְזוֹנִי Jer. 22:14 and חֲשׂוֹנִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלְזוֹנִים *double* (i. e. *large and sherry*) *windows*, and the latter as a construct plural for חֲשׂוֹנִי, the diphthongal *ei* being resolved into *ay*, comp. § 57. 2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרָה, which, however, never occurs. The divine name שֹׁמֵרֵי אֲדֹנָי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלֹתַיִם. So, כֶּסֶת *pillow*, קֹשֶׁת *bow*, טֵמָה *trough*, חֶמֶר *spear*, אֶלְמָנָה *widowhood*, כְּרִיתָה *divorce*, תְּזִנָּה *whoredom*, שֵׁפָה *lip* pl. שִׁפְחוֹת. To these must be added שְׁחִיתָה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ה will be a radical. See Alexander on Psalm 107 : 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ום, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָנוֹ or רִקְטָנוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *ē* or *e*, סוֹסִים, אֲנָם, אֵלָם: the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בָּתָה and בֹּסֶם for בֹּסְתָה, the resulting form will be וי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ם, which is joined to words by the connecting vowel ו, may perhaps be related to הָ taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ם, or םִ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5, so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܡܝܢ = יוֹדֵם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וי in the plural, some feminines take ים, and some of each gender take indifferently ים or וי.

a. The following masculine nouns form their plural by adding וי: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father.</i>	* אֶרֶח <i>path.</i>	* תְּרִיז <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
אָבִיז <i>bowl.</i>	אֶרְמוֹן <i>palace.</i>	פֶּלֶר <i>floor.</i>	חֲלֹם <i>dream.</i>
אִיב <i>familiar</i>	אֶשְׁכָּל <i>cluster.</i>	חֶרְדָּן <i>goad.</i>	חֲשָׁבוֹן <i>invention.</i>
<i>spirit.</i>	בֹּר <i>pit.</i>	חֶבֶל <i>tail.</i>	חֶפֶץ <i>handbreadth.</i>
אֶזְרָא <i>treasure.</i>	גָּג <i>roof.</i>	חֹרֶץ <i>street.</i>	כֶּסֶא <i>throne.</i>
* אִוֵּת <i>sign.</i>	גֹּזֶל <i>lot.</i>	חֶמֶה <i>breast.</i>	לִיחַ <i>tablet.</i>

לַיְלָה night.	בֹּתֵל bottle.	צִנְיָה tube.	רְחֹק chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹר bird.	שֻׁלְחָן table.
מָטָר rain.	עוֹר skin.	צִבּוּר bundle.	שֵׁם name.
מַעֲשֵׂה tithe.	עָפָר dust.	קוֹל voice.	טְרוּמֶת trumpet.
* מָצֵד summit.	יֵשֶׁב herb.	קִיר wall.	טֶמֶל pillar.
* מָקוֹם place.	פֶּה leader.	קָרָב war.	* חֲדָשׁ deep.
מַגֵּל staff.	* מַאֲכָל host.	* רְחוֹב street.	

b. The following feminine nouns form their plural by adding יָם, : those marked thus (†) are sometimes masculine :

† אֶבֶן stone.	† דֶּרֶךְ way.	בְּסֻמָּה spelt.	סֻמָּה flour.
אַלֶּנָּה terebinth.	חֹר law.	לִבְנָה brick.	פֶּר morsel.
אַלְמָנָה widowhood.	זְמוּרָה branch.	מִלָּה word.	רֹחֵל sheep.
אִשָּׁה woman.	זְנוּת whoredom.	נִמְלָה ant.	שֵׁבֶלֶת barley.
גְּחָלִית coal.	חִטָּה wheat.	קָמָה measure.	שֵׁבֶלֶת ear of corn.
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	יָזוּ she-goat.	טָמָר acacia.
הֶבֶלֶת fig-cake.	יוֹנָה dove.	יָרִי city.	חֲמָצִיז fig.
הַבּוֹרֶה bee.	† בֵּר pitch.	בְּלָגִית concubine.	

Also בִּיצָה eggs which is not found in the singular.

c. The following nouns form their plural by adding either יָם, or יָת :

MASCULINE NOUNS.

אַיָּל porch.	לֵב heart.	בִּזְיוֹן delicacy.	פְּרִיץ breach.
אַרִּי lion.	אֶלֶף light.	מַבְרֵן fountain.	צְוֵאָה neck.
דֹּר generation.	מִגְדָּל tower.	מִטָּה bed.	קֶבֶר grave.
זֶבֶח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קֶנֶה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָחַר river.	קֶרֶם axe.
יוֹם day.	מוֹשֵׁב seat.	סֵם basin.	שָׂדֶה field.
יָדַר forest.	מִזְרָק bowl.	שָׁוִי iniquity.	שָׁבוֹעַ week.
כִּיזֹר laver.	מַכְאוֹב pain.	קָבֵל heel.	תִּשְׁמִיגִי delight.
כִּנּוֹר harp.	מַסְמֵר nail.		

FEMININE NOUNS.

אַיָּה terror.	אַשְׁמִישָׁה grape-cake.	נֶעֱלַל shoe.	פְּרָסָה hoof.
אַלְמָה sheaf.	אַשְׁתָּרֶה Astarte.	הֶבֶל heap.	שָׁנָה year.
אַמָּה people.	הֶחָלִיז spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַחְלָיוֹת aloes.	חַלְזוֹן window.	מִטָּה rod.	עָצָם bone.
בִּגְדֵי garment.	חֹץ court.	נַפֶּשׁ soul.	עֵת time.
גֶּבֶר rim.	כֶּבֶד circle.	סִיר thorn.	פֶּה foot.
הֵיכָל temple.	מִבְצָר fortress.	עָבֶל cloud.	צִלָּה side.
יָדֹם arm.	מַחֲנֶה camp.	קָבֵל cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פָּנִים is used of round masses of money, *talents*, פָּנִים of bread, round *loaves*; סִירִים *thorns*, סִירֹת *hooks*; גָּבְהִים *heels*, גָּבְהֹת *foot-prints*; פְּנֵמִים *foolsteps* of men, פְּנֵמֹת *feet* of articles of furniture. Comp. § 198. *c.* Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in יָם are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נִמְצִים *ants* Prov. 30:25, and masculine nouns in וָה are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination יָם, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. *e.*, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of יָם in feminine nouns, and even in the names of females, as נָשִׁים *women*, מִנִּים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אָבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וָה was not the sign of the plural, comp. אָחוֹת *sister*, חֲמוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אָבִים assumes in the plural, comp. מְדַבְּרֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. *c.*, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹרֵב *fowl*, צִוִּים *birds of*

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעָה *salvation*, עִוְיוֹת *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מֵתִים *men*, מְקַרְשָׁוֶת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָיִם *love*, רַחֲמִים *mercy*, תְּחִבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἁδύκα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצָאָה and מְצָאִים *setting of gems*.

b. The form קְטֹנִיּוֹת is adopted by certain words which denote periods of human life. יְעוּדָה *childhood*, יְעוּזָה *youth*, בְּהַרְיָה *adolescence*, בְּתוּלָה *virginity*, פְּלוּגָה *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱלֹהֵי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בּוֹרְאֵהוּ *Eccles. 12 : 1*, גְּבוּרָהִים *Eccles. 5 : 7*, עֲשִׂיָּה *Isa. 54 : 5*, קְדוּשָׁהִים *Hos. 12 : 1*; also, אֱלֹהִים (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,
 יד *hand* du. יָדַי, דֶּלֶת *door* du. דְּלָתַי, שִׁפָּה *lip* du. שִׁפְתָּי .

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אֲזָיִם *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מֵאֲזִנִּים *pair of scales*, מְלָקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִים *period of two days, biduum*, שְׁבָעִים *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סִאתַיִם *two measures*, כְּפָרַיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהָרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאתַיִם *two hundred*, אֲלָפִים *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *seven-fold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצֵלְמוּתַיִם *double-slothfulness*, מִרְיָתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. noon, רִשְׁעָתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of. שְׁלֹשׁ הַשִּׁנָּיִם 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפִים Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפִים Isa. 6 : 2 *six wings*,

שִׁבְעָה עֵינָם Zech. 3:9 *seven eyes*. כָּל־יָדָיו וְכָל־רַגְלָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, כַּרְנֵי, *horns*, קַרְנֵי, *horns of the altar*, כְּנָפִים, *wings*, קְצָפוֹת, *extremities*. בְּתָשָׁרִים, *shoulders*, בְּתָשָׁרֵי, *shoulder-pieces of a garment*, עֵינָיו, *eyes*, עֲיֻנוֹת, *fountains*, רַגְלָיו, *feet*, רָגָלִים, *times* prop. *beats of the foot*. In a few instances this distinction is neglected, שִׁפְחוֹת and שִׁפְחוֹתֵי *lips*, רָגְלִים and רַגְלֵי *sides*, כְּתָפִים, *extremities*.

b. The dual ending is in a very few words superadded to that of the plural. חֲמוֹסֹת, *walls of a city*, חֲמוֹסֵי, *double walls*, לִבְדֵּי, *boards*, לִבְדֵּי, *double boarding of a ship*, גִּבְרָתָם, name of a town in Judah, Josh. 15:36.

c. The words מַיִם, *water* and שָׁמַיִם, *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7. and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיָּין Dan. 5:9 from the singular שָׁמַיָּא. In יְרוּשָׁלַיִם, *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מִיָּצְרֵי

Moabite, מוֹאבִּית *Moabite*, מוֹאֵבָה *finding* fem. מֵצֵאת, חָטָא *sinner*, חָטָאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ǣ* to *ĕ*, § 63. 2. *a*, from *ē* or *ī* to *ĕ*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה, נִשְׁפָּרָה *broken* fem. אֲדָמָה, נִשְׁפָּרָה *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הֹלֵכָה *master*, גָּבִיר, גָּבִירָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ, אִשָּׁה *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְהַשָּׁה and נְחֻשָּׁה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעָה, מְגִישׁ *touching* fem. מְגִישָׁה.

a. In many cases the feminine is formed indifferently by ת or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ת; active participles, except those of שׁ, נוּ and לוּ verbs, oftener take ה than ת; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or ת is sometimes assimilated to the feminine characteristic ה and contracted with it. § 54, בַּת for בָּתָה *daughter*. מַחֲתָה for מַחֲתָה *gift*. אֱמֶת for אֱמֶתָה *truth*. אַחָה for אַחָהָה *one*. 1 Kin. 1:15 for מְשַׁרְתָּה *ministering*, מְשַׁחָה Mal. 1:14 for מְשַׁחָהָה *corrupt*, מַחְבֵּה for מַחְבֵּהָה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in תְּשׁוּבָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח brother, חָם *father-in-law* are formed אָחָה *sister*, חָמוּהָ *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּוֹצָה *difficult* Deut. 30:11 is for נִפְּוֹצָה from נִפְּוֹצָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ות, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מֵת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *יָרֵךְ* *thigh* du. *יָרְכִים*, *שָׁלֵם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמוֹת*; *הֹלֵךְ* *going* fem. *הֹלְכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלִשְׁתֵּי דְגֵנִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּנֵיָהּ* Jer. 3:8, 11. *מִשְׁפָּחָהּ* Ex. 23:26, *נִשְׁרָהָהּ* Cant. 1:6. *שׁוֹמְרָהּ* Isa. 54:1. and frequently with the pause accents, § 65, e. g. *וְיִגְדְּהָהּ* Isa. 21:3, *שׁוֹמְרָהּ* Lam. 1:16, *שׁוֹמְרוֹתֶיהָ* Isa. 49:8, *אֲבֹנֵיהֶם* Ex. 28:40, *סִנְיֵיהֶם* Gen. 19:11, 2 Kin. 6:18 (once with Tiphkha), *גִּנְזָהֶם* Isa. 2:20, *פְּדֵיָהֶם* Eccles. 2:5, *מוֹמְרוֹת* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מִתְפָּחָהּ* *overthrow*, *מוֹעֲצוֹת* *counsels*, *תִּיגְמָלָהּ* *abomination*, *מִשְׁעָנָהּ* *staff*, *מִתְפָּחָהּ* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵגֶל* *wild-goat*, fem. *רֵגְלָהּ*, *רֵגֶל* *ostrich*, fem. *רֵגְלָהּ*, *יָרֵךְ* *thigh*, fem. *יָרְכָהּ*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בְּנִית*, § 205. b; so *מוֹלֵג* *fork* pl. *מוֹלְגוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבֵן* *white*, fem. *לְבָנָהּ*, pl. *לְבָנִים*, f. pl. *לְבָנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁנָהּ* *hair*, fem. *שֵׁנָהּ*, *שֵׁנָהּ* *quail*, pl. *שֵׁנִים*, *מִגְרָשׁ* *pasture*, pl. *מִגְרָשִׁים* once *מִגְרָשׁוֹת* and *מִגְרָשׁוֹת* *fords*, *כֶּסֶף* *talent* du. *כֶּסֶפִּים* but in pause *כֶּסֶפֶה*, *נָהָר* *river* du. *נָהָרִים*. The *א"ל* participles, *נִבְּאָהּ* *prophesying* pl. *נִבְּאִים*, *נִטְמָא* *polluted* pl. *נִטְמָאִים*, *נִמְצָא* *found* pl. *נִמְצָאִים* adopt the vowels of *לָהּ* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְּאִים* Ezek. 13:2, *נִמְצָאִים* Ezr. 8:25. The foreign word *סִבְרָר* *suburbs* forms its plural irregularly *סִבְרָרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), *מִגְדָּר* *terror* pl. *מִגְדָּרִים*, *מִגְדָּר* *habitation* pl. *מִגְדָּרִים*, *מִגְדָּר* *sweet* fem. *מִגְדָּרָהּ* pl. *מִגְדָּרִים*, *צָרָה* *distress* fem. *צָרָהּ*, *צָרָה* *lodging* fem. *צָרָהּ*, *צָרָה* *flight* fem. *צָרָהּ*, *צָרָה* *rest* fem. *צָרָהּ*, *צָרָה* *fortification* fem. *צָרָהּ*, *צָרָה* *deep* fem. *צָרָהּ* Prov. 23:27 and *צָרָהּ* *rest* fem. *צָרָהּ*.

chain pl. רְתוּקוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צָפֹר *bird* pl. צָפִירִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגָּלֶת *skull*, by the substitution of the plural ending וֹת for ת, § 199, becomes גִּלְגָּלוֹת *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כֹּתֶנֶת *coat* pl. כֹּתְנֹת, טֶבֶל *ear of corn*, pl. טֶבְלִים; in two instances a pretonic Kamets is inserted, בִּצְרָה *drought* pl. בִּצְרוֹת, אֶשְׁתָּרֶת *Astarte* pl. אֶשְׁתְּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tseré it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנֵק) pl. יוֹנָקוֹת, אֵפִיטָה *epistle* (from אֵפִיר) pl. אֵפִירוֹת, אֶנְזָה *knife* (from אֶנְזָל) pl. אֶנְזָלוֹת, אֶדְמָמָה *reddish* (from אֶדְמָמָה) pl. אֶדְמָמָה, מִיִּנְיָה *nurse* (from מִיִּנֵּי) pl. מִיִּנְיָה, מִשְׁקָלָה *scale* pl. מִשְׁקָלִים and מִשְׁקָלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טֶבֶל *ring* pl. טֶבְלוֹת, נֹגֵחַ (from נֹגֵחַ) *touching* pl. נֹגְעֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חֹרֶת for חֹרֶת, § 57. 2 (5), *thorn*, has its plural חֹרִים or חֹרֵים; יוֹם (יוֹם) *day*, pl. יָמִים (יוֹמִים); מִדּוֹר (מִדּוֹר) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דּוֹר for דִּיר or דִּיר, § 186. 2. c, *pot*, pl. דּוֹרִים or דִּירִים, § 208. 3; שׁוֹךְ (שׁוֹךְ or שׁוֹךְ) *street*, pl. שׁוֹכִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֹאָה *measure* becomes in the dual סֹאָה for סֹאָה and מֶאֱהָ one *hundred*, du. מֶאֱהָ for מֶאֱהָ; מְלָאכָה *work*, probably had in the absolute plural מְלָאכָה (מְלָאכָה, § 57. 2 (3)), whence the construct is מְלָאכֹת.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} , and from \bar{o} or \bar{u} to \check{u} , § 61. 5. This takes place regularly in nouns which are derived from contracted ע roots, תָּם *perfect* fem. תְּמָה, יָם *sea* pl. יָמִים; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנוֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָה, du. אֶפֶס *nose*; עֹז for עֹז *she-goat* pl. עֹזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חָלַל *weak* pl. חָלָלִים fem. חָלָה pl.

פָּלֵחַ, or receiving Dagheshe-forte conservative in order to preserve the short vowel. אֲגָם *pool* pl. אֲגָמִים; so אֲוָן *wheel*. הָרֵם *myrtle*, מְעַט *few*, תַּחֲתָה *frightful*, רִקְקָה *greenish*, מְאֹד *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֵחַ *fresh* pl. לֵחִים, or lengthened to Kamets, § 60. 4. שֵׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כְּבוֹדִים *helmets*, מְצָרִים *straits* and הֶדְרָאִים *baskets*, לִלְאָה *loops*, which do not occur in the singular, but are commonly referred to הוֹדֵר, לִנְיָר, § 194. b, י being changed to א as in § 208. 3. d; also שֵׁר *breast*, which omits Dagheshe du. שָׂרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. מִן *prey* fem. מִנָּה, חֹחַ *fear* fem. חֹחָה, הַסָּה *wine-press* pl. הַסָּהִים, גָּר *garment* pl. מְגָרִים and מְגִידִים, מִסַּת *tribute*, סָבָה *basin*, מִסַּת *morsel*, צֶדֶק *side*, גָּלָל *wheel*, סִלְסִימִים *baskets*, סִסְמִים *palm-branches*, מוֹרָג *threshing-sledge* pl. מוֹרָגִים or by the resolution of Dagheshe-forte, § 59. a. מְרִינִים. It is rejected from צִלְצִל *cymbal* pl. צִלְצִלִּים, זֶן *sort* pl. זָנִים, גִּרְגָּלִים *berries*, probably from גִּרְגָּל and מְרִים *men*, from the obsolete singular, מִי. The plural of אָם *people* is אֲמָרִים and in a very few instances with the doubled letter repeated, אֲמָמִים; so הָר *mountain* pl. הָרִים and הָרָרִים Deut. 8:9. צֶל *shadow* pl. צִלְצִלִּים, חָק *statue* pl. חָקִים, and twice in the construct, חָקֵהָרָה Judg. 5:15, Isa. 10:1, which implies the absolute form חָקִים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֲנָל *porch* pl. אֲנָלִים; so אֲהָן *hire*, גָּמֵל *camel*, זָמַן *time*, מְחֹשֶׁה *darkness*, מְרָחֵק *distance*, קָטָן *small*, קֶזֶן *green*, שָׁאֵן *quiet*, שׁוֹשָׁן *lily*, שֶׁן *coney*, to which should perhaps be added מְקָרָב Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been מְקָרָב, § 65. The Niphal participle נִכְבָּר *honored* has in the plural both נִכְבָּרִים and נִכְבָּדִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Dagheshe-forte, in the plurals of אָח *brother* pl. אֲחָיִים, חֹךְ *hook*, מְבַטָּח *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, גִּבְעָן *peak* pl. גִּבְעָנִים, הַרְשֵׁם *sacred scribe*, תַּרְצֵב *band*, לָאָם *nation*, גֵּירָם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter י, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אֲדָמִים, אָדָם *terrible*, אָרָה *long*, etc.; חֲשִׁפָּה *daughill* takes the form חֲשִׁפָּתִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek. תַּרְלִים Prov. 24:31 *nettles* or *brambles* from תַּרְלָה, רָאיוֹת Esth. 2:9 from רָאוּי Kal pass. part of רָאָה.

e. אִישׁ (אֲנִישׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נְשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אֲנָשִׁה *women* are rare and poetic. אֶרֶץ *ploughshare* has either אֲחָרִים or אֲחָרִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ā* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָמָה (עֲצָמָה) *strength* fem. חֲפִצָּה (חֲפִצָּה) fem. חֲפִצָּה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה (מֶלֶךְ) *king* מֶלֶכָּה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קָטָלָה, קָטָלָה, קָטָלָה, קָטָלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָּה *queen* pl. מְלָכֹת, אָמַר מְאָרָה *id.* pl. אָמְרוּת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words פִּסְטָכִיּוֹנִים *pistachio-nuts*, הֶבֶנִּים *ebony*, צִאֲלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמֹנִים and שִׁקְמֹנִים *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בָּטָח, the second with Gesenius from הִבְטִיחַ, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בָּנָוִן pl. בְּנָוִנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים pl. פְּלִגְשִׁים *concubine* pl. צַפְרָן *nail* צִפְרָנִים.

b. The superior tenacity of Hholem. §60. 1. a (4). is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרְחָוַי pl. אֶרְחָוַי, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֵשֶׂר *sheaf*, עֵשֶׂר *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְּשִׁים and קִדְּשִׁים, root pl. שָׁרֵשׁ, § 19. 2. or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים. אֹרֶז *stall* pl. אֹרְזִים; § 60. 3. *c.* or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהִינֹת, נֹגַהּ *brightness* pl. נִגְהִיּוֹת, § 184. *a.* Comp. פָּסָל (פִּסְלָה) *graven image* pl. פִּסְלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so תֹּרֶן *threshing-floor*, כֶּפֶר *cypress*, קָמֶץ *handfull*, רֵמָה *spear*, רֵהַם *juniper*, שֶׁלֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתָיו, עֲוֹלָה *iniquity* pl. עוֹלֹת. Gesenius regards אֹנִים Prov. 11:7, Hos. 9:4, as the plural of אֹנֶה, while others derive it from אֹן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵלִים *ram* pl. אֵילִים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלִוֹת, but not in חֲזָק *strength* pl. חֲזָקִים, מַעְיָן *fountain* pl. מַעְיָנוֹת, אֶסֶל *ass-colt* pl. אֶסְרִים, מִגְדָּל *goat* pl. מִגְדָּלִים. The plural of גֵּיא *valley* is גֵּאִוֹת by transposition from the regular form גֵּיאִית which is twice found in the K'thibh 2 Kin. 2:16. Ezek. 6:3; בֵּית *house* has as its plural בֵּתִים, whether this be explained as for בִּתְיָם from בָּנָה *to build* or for בִּתְיָם from בָּיַת *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינָה.

d. Monosyllables in י from לֵה roots belong properly to this formation, § 57. 2 (4) and § 184. *b.* and follow the rules given above both in the feminine הֶלֶךְ (הִלְכָה) *necklace* fem. הֶלְכָה, and the plural אֶלֶי (אֵלֶי) *lion* pl. אֶלֶי and אֶלֶי, אֶרֶז *kid* pl. אֶרֶזִים, or with the change of י to א, § 56. 4. which also occurs in verbs, § 177. 3. הֶלֶךְ *necklace* pl. הֶלְכָה, simple pl. פְּהִלִים and פְּהִלִים, צִבִּי *gazelle* pl. צִבִּיִּים and צִבִּיִּים, in like manner קִנְיָה *branches*, לִבָּא *lions* are referred to קִנְיָה and לִבָּי though these singulars do not occur; בֶּלִי (בִּלְיָה) *utensil* does not receive Kamets in the plural בִּלְיָה.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דִּלְתָה) *door* du. דֶּלֶתִים, דֶּרֶךְ (דִּרְכָה) *way* du. דֶּרֶכִים, קֶרֶן (קִרְנָה) *horn* du. קֶרֶנִים and קֶרֶנִים, קֶסֶף (קִסְפָה) *check* du. קֶסֶפִים, כֶּנֶף (כִּנְפָה) *knee* du. כֶּנֶפִים, so מִתְּנִים, מִתְּנִים, שֶׁרֶפֶס.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפֹת, מַעֲשֵׂה *work* pl. מַעֲשִׂים; so מַחֲנֵה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. *c.* so that רָפָה is for רָפִיָה and

מִשְׁשִׁים for מִשְׁשִׁים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עָטָה (עָטָה) Isa. 25:6 from עָטָה (עָטָה) and is even strengthened by Dagheshi-forte, § 207. 2, בּוֹכָה Lam. 1:16 from בּוֹכָה, פָּרָה and פָּרָה, § 196. b. fem. of פָּרָה, תְּרִיזָה Hos. 14:1, elsewhere הָרוֹת פֶּה, mouth, edge pl. פָּה, פִּיזָה and פִּיזָה, or changed to א, § 56. 4, טָלָה (טָלָה) young lamb טָלָה (טָלָה), so that it is not necessary to assume a singular טָלָה which nowhere occurs, חלכה Ps. 10:8 חלכאים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָה, יָה, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיָּה; צִי ship pl. צִים and צִים, צִים, חֲפְשִׁי free pl. חֲפְשִׁים, נָקִי pure pl. נָקִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית Ammonitess pl. עֲמוֹנִיָּה, חֲתִית Hittitess חֲתִיָּה.

a. In עֲרַבִּים 2 Chron. 17:11 *Arabians* from עֲרַבִּי an א is interposed, elsewhere עֲרַבִּים; דְּלִיָּה branches, זְנוּרִים corners and מְנַקְלִים bowls, which do not occur in the singular, are assumed to be from דְּלִיָּה, זְנוּרִים and מְנַקְלִים.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי kid fem. גִּדָּה, לִבִּי lion, לִבָּה lioness, § 196. d, גִּזְרִי gazelle fem. גִּזְרָה (צִבְרָה and צִבְרָה are used as proper names), שָׁתִי drinking fem. שָׁתָה.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִים, מַלְכוּת kingdom pl. מַלְכוּתִים, § 62. 2, עֵדוּת testimony pl. עֵדוּת, אָחוּת sister pl. אָחוּת and אָחוּת for אָחוּת, רַבּוּ and רַבּוּ myriad pl. רַבּוּת, רַבּוּת and רַבּוּת; the dual רַבּוּתִים inserts the sign of the feminine.

a. הַנִּלּוֹת or הַנִּלּוֹת Jer. 37:16 *cells* is referred to the assumed singular הַנִּלּוֹת; נִשְׁנוּ Isa. 3:16 K'thibh and עֲשׂוּ 1 Sam. 25:18 K'thibh are formed from נָשָׂה, נָשָׂה abbreviated Kal passive participles. § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִבְצָא found fem. נִבְצָאָה, פָּרָה wild ass pl. פָּרָה.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or 'Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות דָּבָר, זכרון *memorial* pl. זכרונות זָנָב *wing* du. זנבים pl. מְשִׁיבָה *restoring* pl. מְשִׁיבִים מַצָּר *distress* pl. מַצָּרִים לֵוִי *Levite* pl. לְוִיִּים, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, נָפֶחָה *beautiful* fem. נָפְחָה pl. נָפְחִית טֶדֶה *field* pl. טְדֹת קָשָׁה *hard* pl. קָשִׁים מָצָה *and* מַצִּים *bowels* נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. הָרָשׁ for הָרֵשׁ, § 187. 1, *workman* pl. הָרָשִׁים, so הָרָשׁ *horseman*, בָּרִיחַ *fugitive*, כָּרִים (const. סָרִים) *eunuch*, קָרִין *terrible*, קָרִין *violent*, קָרִין *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחֹר *young man* pl. בָּחֹרִים. Kamets is also retained in certain בֵּ and לֵ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֶן *shield* pl. מָגִנים and מְגִלָּה *fortress* pl. מְגִלֹּת, עֲנַף *branch* pl. עֲנָפִים, זָוִית *corner* pl. זָוִיִּת. Other instances of its retention are rare and exceptional, בָּגָד *treacherous* fem. בָּגִידָה (const. בָּגִידָה) *week* pl. שָׁבָעִים and שָׁבָעִת but du. שָׁבָעִים, מְלָכִי *warrior* pl. מְלָכִים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיּוֹן *vision* pl. חֲזִיּוֹנֹת, עֲשָׂרִית *a tenth* pl. עֲשָׂרִית, but זָכָרִית *memorial* pl. זָכָרִית.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חָרָשׁ for חָרֵשׁ, § 187. 1. b, *deaf* pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3, בִּרְכָה or בִּרְכָה, § 186, *hammer* pl. בִּרְכֹּת, or a radical ר quiesces in it, אֶחָד or אֶחָד, (from אֶחָד, § 189) *perennial* pl. אֶחָדִים or אֶחָדִים, הֵיכָל *temple* pl. הֵיכָלִים, and הִישָׁרִים *rectitude*, גִּדְּרִים (from גִּדְּרִים or גִּדְּרִים) *proud*. Other cases are rare and exceptional, e. g. נֶחֱלִים Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדּוּדִית *Ashdodites* pl. אֲשֶׁדּוּדִית Neh. 13:23 K'ri (K'thibh אֲשֶׁדּוּדִית), אֲמֹנִית *Ammonites* pl. אֲמֹנִית id. (K'thibh אֲמֹנִית, 1 Kin. 11:1 אֲמֹנִית).

Sidonian f. pl. צִדְוֹנִים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change. § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh. comp. § 60. 3. *b.* אֲנִיכֵל cluster pl. אֲנִיכֵלִים Cant. 7:8. מִרְכָּבָה chariot fem. מִרְכָּבוֹת pl. מִרְחָק distance pl. מִרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶעַף fury pl. זִלְזָלוֹת fork pl. מִזְלָלוֹת, § 190. *a.* צֶמַח dish pl. צִלְחֹת by the resolution of Daghesheforte for צִלְחֹת, § 59. *a.* אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרוֹת, as if from אֲחֵר, אֲחֵרָה coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלֶכֶת, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכֶּת, and by § 208. 3. its plural is מַלְכוֹת; אֵפֹדֶת epistle becomes אֵפֹדִים, and by § 207. 1. its plural is אֵפֹדִים. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, § 202. Thus שְׁנָה (שְׁנֵת) year, by § 210, becomes in the dual שְׁנָתִים, שְׁנָתֵךְ door, by § 208. 4, du. שְׁנָתִים, שְׁנָתֵךְ brass du. שְׁנָתִים.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) maid-servant pl.

אֶחָדָה, מֵאָה (for מֵאָהָה from מֵאָה) *portion* pl. מֵאָהוֹת and מֵאָהוֹת, comp. § 208. 3. *d.* רֵעָה (for רֵעָהָה from רֵעָה) pl. רֵעָהוֹת; in like manner מֵלָכִים *colleagues* is referred to the assumed singular מֶלֶךְ. שָׂרֵה (שָׂרָה) *governor* has in the plural both שָׂרֵהוֹת (const. שָׂרֵהוֹת) and שָׂרֵהוֹת.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (שְׂמִיךָ or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִבְּרָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ח_, the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ח, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֶכֶת instead of מַמְלִיכָה, §61. 1. b, מְדִינָה dominion const. מְדִינֶתָּה, מְלָאכָה work const. מְלָאכֶת, מְרֻבָּה chariot const. מְרֻבֶּתָּה, מְצֻטָּה crown const. מְצֻטֶתָּה, מְלֻחָה flame const. מְלֻחֶתָּה, מְשֻׁטָּה ten const. מְשֻׁטֶתָּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפָּחָה family const. מְשֻׁפַּחַתָּה, מְאַרְבָּעָה four const. מְאַרְבַּעַתָּה; so מְדִבְלָה fig-cake const. מְדִבְלֶתָּה, מְאֻשָּׁה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְאֻשָּׁה. On the other hand, חֲמֵית bottle has in the construct חֲמֵיתָ Gen. 21: 14 (the accent thrown back by §35. 1) as if from חֲמֵיתָ.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, קַרְנוֹת, עַמִּים nations const. עַמִּי, קַרְנוֹת horns const. קַרְנֵי; וֹת of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of \bar{z} to \bar{e} regularly takes place upon its being followed by concurrent consonants, §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתִּים houses joined to הָעֵצָה hewn stone would become בָּתֵּי הָעֵצָה, and by the dropping of the nasal, according to §55. 2. b, בָּתֵּי הָעֵצָה houses of hewn stone. Comp. §199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal \bar{e} , §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתֵּי (the accent invariably thrown back by §35. 1), commonly in the K'thibh במִּיתֵי const. of בָּמִית high-places, מִרְאשֵׁי 1 Sam. 26: 12; this takes place regularly before suffixes, §220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahl: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מִישֵׁב seat const. מִישֵׁב, צַוָּאר neck const. צַוָּאר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֵלֶּכָּה porch, כָּתֵב writing, מִתָּן gift, עָבֹד cloud (once const. עָבֹד Ex. 19: 9), פְּתָדֵם decree and יָם sea, e. c. יָם סוּף sea of salt, except in the phrase יָם סוּף sea of weed, i. e. Red Sea; חֵלֶב milk becomes חֵלֶב, and לָבָן white לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חַיִּשׁ *fire* const. חַיִּשׁ, חַיִּשׁ מִרְנָה *mire* const. מִרְנָה, חַיִּשׁ בְּרִיחַ *breathing* const. בְּרִיחַ, חַיִּשׁ בְּרִיחַ *heel* const. בְּרִיחַ, in the בְּרִיחַ derivative מִנְּחָה *shield* const. מִנְּחָה and in מִנְּחָה found in several proper names. It is occasionally shortened to Seghol before Makkeph in מִנְּחָה *mourning* const. מִנְּחָה, זֶמַן *time* const. זֶמַן, זֶמַן and זֶמַן, שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: כֶּן *nest* const. כֶּן, מִנְּחָה *rod* const. מִנְּחָה and מִנְּחָה Deut. 32: 28 *perishing* const. of מִנְּחָה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a. מִנְּחָה *tithe* const. מִנְּחָה, מִנְּחָה *mourning* const. מִנְּחָה, מִנְּחָה *key* const. מִנְּחָה and מִנְּחָה, מִנְּחָה *lair* const. מִנְּחָה, מִנְּחָה *clamour* const. מִנְּחָה, מִנְּחָה *matrix* const. מִנְּחָה, מִנְּחָה *corruption* const. מִנְּחָה, מִנְּחָה *altar* const. מִנְּחָה.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from בְּ roots. חֹף *statute* const. חֹף and חֹף, rarely in other words גְּדֹלָה Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדֹלָה), Job 17: 10, Prov. 22: 11, קִנְיֹן Ex. 30: 23, שְׁלֵשׁ Ex. 21: 11; this becomes Pattahh before the guttural in מִנְּחָה for מִנְּחָה construct of מִנְּחָה *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵי *enough* const. יֵי, יֵי *life* const. יֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אב, אח *brother* const. אח, רֵעַ *friend* const. רֵעַ 2 Sam. 15: 37, 1 Kin. 4: 5. or רֵעַ 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from לֵוִי roots, § 185. 2. c.

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לֵוִי verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. ה *mouth* has ה in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, אָזָה *host* const. אָזָה.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנִים, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדִי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattalh before a guttural in consequence of the omission of Daghesht-forfe, חָרָשׁ (for חָרָשׁ) *workman* const. חָרָשׁ, פָּרָשׁ (פָּרָשׁ) *horseman* const. פָּרָשׁ, פָּרָכָה (פָּרָכָה) *vail* const. פָּרָכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots, עָרִים (from עָרַר) *cities* const. עָרִי, בָּאִים (from בָּוֵא) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מִסְכָּה (from סָכָה) *covering* const. מִסְכָּה, מִגֶּן (from גָּן) *shield* const. מִגֶּן, מִצְוֶה (from צָו) *fortress* const. מִצְוֶה; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הַגָּוִה *meditation* const. הַגָּוִה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"ה and ל"ה roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִי, גְּדָרִים (from גָּדַר) *kids* const. גְּדָרִי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c. אָלָה *curse*, מְצָחָה *care*, מְצָחָה *conduit*, and the plurals, הַיּוֹצֵאִים, הַיּוֹצֵאִים Lev. 7: 38, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי 2 Kin. 12: 8, הַיּוֹצֵאִי Ezek. 27: 9, מוֹצֵאִי Job 34: 25, מוֹצֵאִי Eccles. 9: 1, הַיּוֹצֵאִי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הַיֵּכָל *temple* const. הַיֵּכָל, and in addition in the following, אֲבוֹת *crib* const. אֲבוֹת, so אֲבוֹת *girdle*, אֲבוֹת *thread*, נָכָר *foreign land* const. נָכָר, אֲבֵלָה *loss* const. אֲבֵלָה, so אֲבֵלָה Isa. 58: 10 *darkness*, בְּבִכָּה *pool*, גְּנֵבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַחֲסֵפָה *overthrow*, מְבִלָּה Gen. 49: 5 *sword*, מִסְכָּה *molten-image*, מִרְדָּה Job 16: 13 *gall*, עֲרָמָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרִדָּה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אֲבֵלָה, so חַפְצֵי *desiring*, שֵׁנִי *sleeping*, שְׂמִיחִי and שְׂמִיחֵי *rejoicing*, שִׁכְחִי *forgetting*, זְאֵבִי *wolves* from זְאֵבִים; (זְאֵבִי) *weary* becomes יָגִיעִי in the construct, and פְּלִטִים *escaped* פְּלִיטִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמִינוֹת const. pl. of אֲרָמִיָּה *palace*, and אֲשָׁפְלֹת const. pl. of אֲשָׁפָל *cluster*, חַאֲמִי Cant. 4: 5 and חַאֲמִי Cant. 7: 4 *twins*, בְּמִיתֵי from בְּמִיתֵי *high-places*, see § 214. 2. b; it is changed to *u* in מִטְמֵנִי from מִטְמֵנִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֹף *midst* const. חֹף, קִשּׁוֹת *cups* const. קִשּׁוֹת, בֵּית *house* const. בֵּית, עֲרִינֹת *fountains* const. עֲרִינֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּאִי, § 208. 3. c. const. גֵּאִי Ezek. 35: 8. Exceptions are rare, עֵינִי (according to Kimchi) Ezek. 28: 18 *iniquity*, מְרִנֵּי Prov. 19: 13 *contentions*, צְוֹאֵר *neck* const. צְוֹאֵר and צְוֹאֵרִי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גֶּר *wall* const. גֶּר, גָּל *robbery* const.

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי, but מַחֲשָׁבוֹת. In the opinion of Ewald מַקְהֵשִׁי Ezek. 7:24 is for מַקְהֵשִׁי from מַקְהֵשִׁים, and מַקְצֵנָה Ex. 26:23, 36:28 for מַקְצֵנָה; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מַרְפֶּכֶת chariot const. מַרְפֶּכֶת. The changes in לִהְיוֹת flame const. לִהְיוֹת pl. לִהְיוֹת const. לִהְיוֹת, לִהְיוֹת coals const. לִהְיוֹת are due to the influence of the proximate vowels, §63. 1; those in חֲזִיוֹן vision const. חֲזִיוֹן, חֲזִיוֹן coals const. חֲזִיוֹן are consequent upon the dropping of Daghesh-forte, §61. 5; that in אֶהְיֶה (from אֶהְיֶה) tents const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	master	Const.	PL. Abs.	master	Const.
מַלְאָךְ	מַלְאָךְ	מַלְאָכִים	מַלְאָכִים	מַלְאָכִים	מַלְאָכִים
זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנִים	זִכְרוֹנִים	זִכְרוֹנִים
מַלְאָךְ	מַלְאָךְ	מַלְאָכִים	מַלְאָכִים	מַלְאָכִים	מַלְאָכִים
Masc. גָּדוֹל	גָּדוֹל	Fem. גְּדוּלָה	Masc. גְּדוּלָה	Fem. גְּדוּלָה	Fem. גְּדוּלָה
קָטוֹן	קָטוֹן	קָטוֹנִים	קָטוֹנִים	קָטוֹנִים	קָטוֹנִים

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	tree.	Const.	PL. Abs.	tree.	Const.
עֵץ	עֵץ	עֵצִים	עֵצִים	עֵצִים	עֵצִים

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	heavy	Const.	PL. Abs.	heavy	Const.
כָּבֵד	כָּבֵד	כָּבֵדִים	כָּבֵדִים	כָּבֵדִים	כָּבֵדִים
Masc. יָבֵשׁ	יָבֵשׁ	Fem. יְבֻשָּׁה	Masc. יְבֻשָּׁה	Fem. יְבֻשָּׁה	Fem. יְבֻשָּׁה

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	judge.	Const.	PL. Abs.	judge.	Const.
שׁוֹפֵט	שׁוֹפֵט	שׁוֹפְטִים	שׁוֹפְטִים	שׁוֹפְטִים	שׁוֹפְטִים
Masc. קָטָל	Kal. Act. part.	Fem. קָטְלָה or קָטְלָה	Masc. קָטְלָה	Fem. קָטְלָה	Fem. קָטְלָה
מַקְטֵל	Piel part.	מַקְטֵלָה or מַקְטֵלָה	מַקְטֵלָה	מַקְטֵלָה	מַקְטֵלָה

iii. With Kamets in the ultimate.

SING.	Abs.	דָּבַר	fish	Const.	דָּבַר	PL.	Abs.	דְּבָרִים	Const.	דְּבָרַי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים			מִקְדָּשָׁי
		דָּבָר	word		דָּבָר		דְּבָרִים			דְּבָרַי
		עָנָן	cloud		עָנָן		עָנָנִים			עָנָנִי
		לֵבָב	heart		לֵבָב		לִבָּבִים			לִבָּבִי
Masc.		חָכָם	wise	Fem.	חַכְמָה	Masc.	חַכְמִים		Fem.	חַכְמוֹת
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטְלָת		נִקְטָלִים			נִקְטָלוֹת

iv. With final ה.

SING.	Abs.	מַרְאֵה	appearance	Const.	מַרְאֵה	PL.	Abs.	מַרְאִים	Const.	מַרְאֵי
		קִנְיָה	reed		קִנְיָה		קִנְיִים			קִנְיֵי
Masc.		יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים		Fem.	יָפוֹת

v. Segholates.

SING.	Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מֶלְכִים	Const.	מֶלְכַי
		סֹתֵר	covert		סֹתֵר		סֹתְרִים			סֹתְרֵי
		עֹצֵם	strength		עֹצֵם		עֹצְמִים			עֹצְמֵי
		בָּעַל	lord		בָּעַל		בָּעָלִים			בָּעָלַי
		מָוֶת	death		מָוֶת		מָוֶתִים			מָוֶתַי
		עֵיִן	eye		עֵיִן	DUAL	עֵינָם			עֵינָי
		רֶגֶל	foot		רֶגֶל		רֶגְלִים			רֶגְלַי
		אָזֶן	ear		אָזֶן		אָזְנִים			אָזְנַי

II. Nouns which double their final consonant.

SING.	Abs.	גַּמֵּל	camel	Const.	גַּמֵּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלָי
		גֶּן	garden		גֶּן		גַּנִּים			גַּנֵּי
		חֹק	statute		חֹק		חֻקִּים			חֻקַּי
		שֵׁן	tooth		שֵׁן	DUAL	שֵׁנָם			שֵׁנָי
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרָיוִם or עִבְרִים			עִבְרָי

<i>Masc.</i>	קָטָן small	<i>Fem.</i>	קָטָנָה	<i>Pl. Masc.</i>	קָטָנִים	<i>Fem.</i>	קָטָנוֹת
	עָמֵק deep		עָמֻקָּה		עָמֻקִּים		עָמֻקוֹת
	טָרִי fresh		טָרִיָּה		טָרִיִּים		טָרִיּוֹת

III. *Other nouns suffer no change.*

<i>SING. Abs.</i>	מַלְבוּשׁ garment	<i>Const.</i>	מַלְבוּשׁ	<i>PL. Abs.</i>	מַלְבוּשִׁים	<i>Const.</i>	מַלְבוּשֵׁי
<i>Masc.</i>	טוֹב good	<i>Fem.</i>	טוֹבָה	<i>Masc.</i>	טוֹבִים	<i>Fem.</i>	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. *With Kamets or Tsere in the penult.*

<i>SING. Abs.</i>	דָּגָה fish	<i>Const.</i>	דָּגָה	<i>PL. Abs.</i>	דָּגוֹת	<i>Const.</i>	דָּגוֹת
	נִקְמָה vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצָה		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפָּה	<i>DUAL.</i>	שִׁפְתַּיִם		שִׁפְתֵּי

ii. *From Segholates.*

<i>SING. Abs.</i>	מַלְכָּה queen	<i>Const.</i>	מַלְכָּת	<i>PL. Abs.</i>	מַלְכוֹת	<i>Const.</i>	מַלְכוֹת
	סִתְרָה covert		סִתְרָת		סִתְרוֹת		סִתְרוֹת
	עֲצֻמָּה strength		עֲצֻמָּת		עֲצֻמוֹת		עֲצֻמוֹת

iii. *All others.*

<i>SING. Abs.</i>	גַּנָּה garden	<i>Const.</i>	גַּנָּת	<i>PL. Abs.</i>	גַּנּוֹת	<i>Const.</i>	גַּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעָת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

<i>SING. Abs.</i>	מִשְׁמְרָת observance	<i>Const.</i>	מִשְׁמְרָת	<i>PL. Abs.</i>	מִשְׁמְרוֹת	<i>Const.</i>	מִשְׁמְרוֹת
	יוֹנְקָת sucker		יוֹנְקָת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלָת skull		גִּלְגָּלָת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבְרִית Hebrew-woman		עֲבְרִית		עֲבְרִיּוֹת		עֲבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּיֹת		מַלְכוּיֹת

PARAGOGIC VOWELS.

§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בָּנִי Gen. 49 : 11 for בֶּן, מִצְאֵי Isa. 1 : 21 for מִצְאֵי, רִבְחֵי Lam. 1 : 1 for רִבַּח, מִשְׁפִּילֵי Ps. 113 : 6 for מִשְׁפִּיל, חִיָּה Gen. 1 : 24 for חַיָּה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tseré from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, נָנוּחָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οὐκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, מִדְּבָרָה from מִדְּבָר, אֶרֶצָה from אֶרֶץ, גִּבְרָה from גִּבְרָן, מִדְּבָרָה 1 Kin. 19 : 15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective חָלָיל *profane* in the peculiar phrase חָלָילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1 : 3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21 : 19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31 : 14 *to the east*, לְשֹׁאֵלָה Ps. 9 : 18 *to Sheol*, comp. ἀπό μακρόθεν.

b. The ending ה rarely receives the accent מוֹרָחָה Deut. 4 : 41 ; in פִּדְיוֹנָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14 : 10 and פִּדְיוֹנָה a is changed to e before this ending, § 63. 1, in הָרָה Ezek. 25 : 13, נָחָה 1 Sam. 21 : 2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכְהָ or מֶלֶכָּה the king.

2. Paragogic ה, is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כָּם, כָּן of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and הָ of the second fem. singular by Tsere, and הִי, הָ, מִ, וֹ of the third person by Kamets; הִי is invariably contracted to וִי, rarely written הִי, § 62. 1, and הָ to הַ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, הַיָּמִים her days Nah. 2: 9.

b. First person: נִי is in a few instances preceded by Kamets, מִיָּדָהּ Ruth 3: 2, קִרְיָנִי Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter ה, הַרְבֵּה Ex. 13: 16, בְּשִׁבְעָה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, צִבְעָה Gen. 33: 5, בִּשְׁבָּה: Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הַחֵן Ps. 53: 6. In the feminine the connecting vowel e is rarely written וִי, שָׁלַשְׁתִּי Ezek. 5: 12; וִי, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix. רִעִי Jer. 11: 15, בְּהוֹלְכִי Ps. 116: 19, נִשְׁרִי 2 Kin. 4: 7 K'thibh, where the K'tri has וִי. Sometimes the distinction of gender is neglected in the plural and כָּם is used in place of the feminine כָּן, אֲבִיכֶם Gen. 31: 9, אֲזִנְכֶם, בְּנֵיכֶם Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, וְצִמְחָהּ Ezek. 23: 49.

Third person. The connecting vowel before הו and ה is occasionally *e*, לְמִיָּהוּ Gen. 1:12, פִּלְגִּישָׁהוּ Judg. 9:24, מִטָּהוּ Nah. 1:13, אֲנִיָּהוּ Job 25:3, so רִשְׁהוּ from רִשׁ and מִרְעֵהוּ from מִרְעַע and frequently with nouns in ה, מִרְאֵהוּ and מִרְאָה from מִרְאָה, טָהֵהוּ from טָהַה, מִתְּלֵהוּ, תִּצְהוּ, *e* does not occur before the plural ם unless it is represented by the vowel-letter ך in מִזְבְּחוֹתֵיכֶם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קִרְבָּנֶיהָ Gen. 41:21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶתְלֵהָ Gen. 12:8, שִׁירָה Ps. 42:9, כֹּלָהָ Jer. 2:21, so several times in the K'thibh, נִירָה Gen. 49:11, הַבִּיאָהָ Ex. 22:4, כְּסִיאָהָ Ex. 22:26, נִסְבָּהָ Lev. 23:13, שְׁלֹשָׁה 2 Kin. 9:25, הַבּוֹאָהָ Ezek. 48:18, where the K'ri in each instance substitutes ך. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by *Raphie*, שְׁעָרָה Lev. 13:4, הֶגְצָה Num. 15:28, or by a Masoretic note in the margin, אֶתְלֵהָ Isa. 23:17, 18 for אֶתְלֵהָ; once ם is substituted for ה, בָּלָא Ezek. 36:5. The longer forms of the plural suffixes הָ, הֶן are rarely affixed to nouns in the singular, לְבָרְהֶן Gen. 21:28, מִלְכָּהֶן Ezek. 13:17, שְׁבוּתָהֶן Ezek. 16:53, or with the connecting vowel *Kamets*, בָּלָאָה 2 Sam. 23:6, or with ה, appended, בָּלָאָהָ 1 Kin. 7:37, הוֹבְהָהָ Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְהָ Gen. 21:29, בָּלָאָהָ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הָ being used for the feminine, בָּלָאָה Cant. 4:2, 6:6 for בָּלָאָה, יְרִיחָהָ Job 1:14 for יְרִיחָהָ.

c. The nouns אָבִי, father, אָח, brother, פֶּה, mouth take the ending ך, before suffixes, as they do likewise in the construct state, אֲבִיךָ, אֲחִיךָ, פִּיךָ; ך of the first person coalesces with this vowel, אֲבִי, אֲחִי, פִּי and הו of the third person, commonly becomes ך §62. 2. אֲבִיךָ, אֲחִיךָ, פִּיךָ more frequent than אֲבִיָּהוּ, אֲחִיָּהוּ, פִּיָּהוּ. In גִּלְיָה Zeph. 2:9 the vowel-letter ך of the first person suffix is dropped after the final ך of the noun.

2. The masculine plural termination ים, and the dual ים are changed to ך before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, §214. 2. *δ*. This ך remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes ך, and before the remaining suffixes the diphthongal vowel is resolved into ך, which combined with ך the first singular forms ך, with ה the second feminine ך, and with הו the third masculine ך, §62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ך or its modifications, תַּחֲנִיכִי 2 Kin. 6:8 for תַּחֲנִיכִיךָ, פָּדָחִי Ps. 132:12 for פָּדָחִיךָ, מִבְּחִיךָ Deut. 28:59 for מִבְּחִיךָ, אֲחִיָּהָ Ezek.

16:52 for אֲחִי־הָיָה, אֲבוֹתָם and אֲבוֹתֵיהֶם Ps. 74:4, חֲסִידָהֶם, חֲבֵרֵיהֶם, מְצַבֵּיהֶם, מְצַבְתֵּיהֶם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, תִּמְשָׁלֶיךָ Lev. 5:24, תִּתְּנֶנִּיךָ Ps. 9:15, שְׁנֵאֲפֶיךָ Ezek. 35:11, גְּצֻתֶיךָ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, דְּרָכֶיךָ Ex. 33:13 for דְּרָכֶיךָ, דְּרָכֶיךָ Ps. 134:2 for דְּרָכֶיךָ, מִירוֹ Ex. 32:19 K'thibh (K'ri מִירוֹ). עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri עֲבָדוֹ), גִּירָהֶם Gen. 10:5 for גִּירָהֶם, חֲלָבֶיךָ Gen. 4:4 for חֲלָבֶיךָ.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. ה in אֲשֶׁר־הָ Eccl. 10:17 and with ה appended: מְלֻאֲכָה Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה to the plural, תִּתְּנֶנִּיךָ Ps. 103:3, חֲסִידֶיךָ ver. 4, בְּסִתְּוִי־כָנָה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרָהֶו Nah. 2:4 for גְּבוּרָהוּ, רָחִיבֶו Hab. 3:10, עֵינֵיהוּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* וְהִי which is found once in תְּגִמּוּלֶיהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחִי־קָהָה Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלִיָּהֶכָה Ezek. 40:16, גִּירָתֵיהֶנָּה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶמוֹ Deut. 32:37, זְבָחֵיהֶמוֹ ver. 38, בְּפִי־מוֹ Job 27:23, פְּרִי־מוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	הָ	הָ	וּ	הָ	נָ	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָ	יָ	יָ	יָ	יָ	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, הָם, כֶּן, כֶּם shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְכֶּם *heart*, לִבְכֶּיךָ *your heart*, לִבְהֶיךָ *their hearts*; שֵׁפָה *lip* du. שֵׁפֶתֶיךָ pl. שֵׁפֶתֶיךָ *their lips*.

a. דָּם *blood* becomes דָּמְכֶם and יָד *hand* יָדְכֶם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ת becomes ת in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיה *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, ממשלה const. ממשלתו suf. ממשלתו. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, בלו from בל, אמתו from אמתה; 1 Sam. 16:15 from the fem. of מבעת, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נבלתי Isa. 26:19 from נבלה but נבלתי, נבלתי, נבלתי Cant. 2:10 from נבלה const. נבלתי; so אלתו, אלתו, אלתו but const. אלתו, comp. משרתו const. משרתו.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבי *my heart*, לבי *thy heart*, לבי *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, כס, כן, e. g. כסף, כסף, כסף, or with a guttural to Pattahh, אלה, אלה, though with occasional exceptions, אלה Isa. 22:21, אלה 1 Sam. 21:3, אלה from אלה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural. שם from שם plur. שמו, בלו from בלו plur. בלו but בלו, בלו, בלו.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתי *our lips*, אזני *my ears*, אזני *our ears*; קרני and קרני *horns*, קרני and קרני *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ת, § 208, מלך *king*, מלכי *my king*, מלכך *your king*; ארץ *ear*, ארצי *my ear*; in like manner יונקת *sucker*, יונקתו *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעֵלָו and פָּעֵלָו from פָּעַל Hos. 13:14, with Daghesh-forte separative. קָבֵלָו Ezek. 26:9. קָבֵלָו 1 Kin. 12:10, קָבֵלָו Isa. 9:3, קָבֵלָו Jer. 4:7; בָּגָד garment has בָּגָדִי, בָּגָדִי instead of בָּגָדִי, בָּגָדִי.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עֵינַי from עֵינָי eye, מוֹתִי from מוֹתֵי death; but עֵרֶה Gen. 49:11 from עֵרַר young ass, שִׁרְהוֹ Isa. 10:17 from שִׁרְהָה thorn, עֲוֹנָו Ezek. 18:26, 33:13 from עֲוֹנָה iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשׁ from הָבֵשׁ, הָבֵשׁ from הָבֵשׁ, but פָּרְשָׁו from פָּרֵשׁ; בָּלֵהָ from בָּלֵהָ, פָּלֵהָ from פָּלֵהָ, פָּרְשָׁם from פָּרֵשׁ, פָּרְשָׁם but פָּרֵשׁ from פָּרֵשׁ; פָּלֵהָ from פָּלֵהָ, but עֲנַפְּכֶם from עֲנַפְּכֶם. By a like transposition עֲנַפְּכֶם Ezek. 36:8 is for עֲנַפְּכֶם.

d. The noun אֲשֶׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֶׁרִי, אֲשֶׁרֶה not אֲשֶׁרִי, אֲשֶׁרֶה.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדִי from עָד (root עָדָה), בָּתְכֶם from בָּתָה (בָּתָה), אֶתְנֶנָּה from אֶתְנָה (pl. אֶתְנֶנָּה).

a. אֲשֶׁבֶט lattice, בָּרְמִל garden, מְשָׁבֵב refuge, which do not occur in the plural, take Daghesh-forte before suffixes; טָבָה has in the plural טָבָה but before suffixes טָבָה, טָבָה (root טָבָה) base has טָבָה, טָבָה.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. a. הָרָרִי Jer. 17:3, הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָר; צָלָו Job 40:22 and צָלָו from צָל; שָׁהָה Ezek. 16:4 and שָׁהָה Cant. 7:3. Once Daghesh-forte is resolved by the insertion of נ, מְצַנְיָה Isa. 23:11 for מְצַנְיָה, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵה field שָׂדֵה, שָׂדֵה, שָׂדֵה; מִקְנֵה cattle מִקְנֵה, מִקְנֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular. §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשִׂיָה Isa. 22:11, מִשְׁפָּחָה Hos. 2:16, נְוִשִּׁיָה Isa. 42:5, שֶׁה sheep becomes שֶׁה or שֶׁה.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.							
	heart	king	queen	hand			
<i>Const.</i>	לבב	מלך	מלכה	יד			
<i>Sing. 1 c. my</i>	“ לבבי	“ מלכי	“ מלכותי	“ ידי			
2 m. thy	“ לבבך	“ מלךך	“ מלכותך	“ ידך			
2 f. thy	“ לבבך	“ מלכתך	“ מלכותך	“ ידך			
3 m. his	“ לבבו	“ מלכו	“ מלכותו	“ ידו			
3 f. her	“ לבבה	“ מלכה	“ מלכותה	“ ידה			
<i>Plur. 1 c. our</i>	“ לבבנו	“ מלכנו	“ מלכותנו	“ ידנו			
2 m. your	“ לבבכם	“ מלככם	“ מלכותכם	“ ידכם			
2 f. your	“ לבבכן	“ מלככן	“ מלכותכן	“ ידכן			
3 m. their	“ לבבם	“ מלכם	“ מלכותם	“ ידם			
3 f. their	“ לבבן	“ מלכן	“ מלכותן	“ ידן			
PLURAL.				DUAL.			
	hearts	kings	queens	hands			
<i>Const.</i>	לְבָבִים	מְלָכִים	מְלָכוֹת	יָדַיִם			
<i>Sing. 1 c. my</i>	“ לְבָבִי	“ מְלָכִי	“ מְלָכוֹתִי	“ יָדַי			
2 m. thy	“ לְבָבְךָ	“ מְלָכְךָ	“ מְלָכוֹתְךָ	“ יָדֶיךָ			
2 f. thy	“ לְבָבְךָ	“ מְלָכְךָ	“ מְלָכוֹתְךָ	“ יָדֶיךָ			
3 m. his	“ לְבָבוֹ	“ מְלָכוֹ	“ מְלָכוֹתָיו	“ יָדָיו			
3 f. her	“ לְבָבָהּ	“ מְלָכָהּ	“ מְלָכוֹתֶיהָ	“ יָדֶיהָ			
<i>Plur. 1 c. our</i>	“ לְבָבֵינוּ	“ מְלָכֵינוּ	“ מְלָכוֹתֵינוּ	“ יָדֵינוּ			
2 m. your	“ לְבָבֵיכֶם	“ מְלָכֵיכֶם	“ מְלָכוֹתֵיכֶם	“ יָדֵיכֶם			
2 f. your	“ לְבָבֵיכֶן	“ מְלָכֵיכֶן	“ מְלָכוֹתֵיכֶן	“ יָדֵיכֶן			
3 m. their	“ לְבָבֵיהֶם	“ מְלָכֵיהֶם	“ מְלָכוֹתֵיהֶם	“ יָדֵיהֶם			
3 f. their	“ לְבָבֵיהֶן	“ מְלָכֵיהֶן	“ מְלָכוֹתֵיהֶן	“ יָדֵיהֶן			

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁה	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת	תְּשֻׁעַת
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרָה	עֲשָׂרָה

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen. upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָד, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48 : 22. 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once חָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁתֵּי is for שְׁנַיִם; for the Daghesth in ת see § 22. *b*; this is once omitted after Daghesth-forte, מִשְׁתֵּי Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָהּ *fourfold*, שִׁבְעָהּ *sevenfold*.

שְׁבַע occurs once with a paragogic syllable, שְׁבַעַת Job 42 : 13, and once with a suffix in the form שְׁבַעָהּ 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ עָשָׂר אֶחָד עֶשְׂרִי אֶחָדָה	{ עֶשְׂרִי אֶחָדָה עֶשְׂרִי אֶחָדָה
Twelve	{ עָשָׂר שְׁנַיִם עֶשְׂרִי שְׁנַיִם	{ עֶשְׂרִי שְׁנַיִם עֶשְׂרִי שְׁנַיִם
Thirteen	עָשָׂר שְׁלֹשָׁה	עֶשְׂרִי שְׁלֹשָׁה
Fourteen	עָשָׂר אַרְבָּעָה	עֶשְׂרִי אַרְבָּעָה
Fifteen	עָשָׂר חֲמִישָׁה	עֶשְׂרִי חֲמִישָׁה
Sixteen	עָשָׂר שֵׁשָׁה	עֶשְׂרִי שֵׁשָׁה
Seventeen	עָשָׂר שִׁבְעָה	עֶשְׂרִי שִׁבְעָה
Eighteen	עָשָׂר שְׁמֹנֶה	עֶשְׂרִי שְׁמֹנֶה
Nineteen	עָשָׂר תִּשְׁעָה	עֶשְׂרִי תִּשְׁעָה

a. The origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	עָשָׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִישִׁים	Ninety	תְּשַׁעִּים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עָשָׂרָה Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁתַּיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רָבּוֹ or רַבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוּתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רַבּוּאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 227. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	רִאשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עָשְׂרִי

The feminine commonly ends in ית , occasionally in יה .

a. There are two examples of the orthography ראשון Josh. 21: 10, Job 15: 7. and one of רישון Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שלישית *one third*, רביעית *one fourth*, etc., and by the following additional terms, חצי *one half*, רבע and רבע *one quarter*, חמש *one fifth*, עשירי *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הל Deut. 32: 6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הַ הַדְּרִיָּה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, הַמֶּלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַ and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, §24. 3; comp. the demonstrative particle הַא and הַא behold! In חוירֵד Jer. 29:23 K'thibh (if read הוירֵד) the article may perhaps be found in an unabridged form; the K'ri has הוירֵד. The Arabic article is supposed to be found in the proper name אֶלְגִּבְרִית Gen. 10:26, אֶלְגִּבְרִית hail, the equivalent of גִּבְרִית, and possibly in אֶלְקָם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew. although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, §25, הַיָּאֵר, הַמִּזְבֵּיחַ but הַבְּרִכָּה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ח, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הַאֲחָהּ, הַחֵר, הַעֵז, הַעֵזָה Gen. 15:11, הַחֲשֵׁעַ but הַחֲשֵׁךְ, הַחֲוָהּ, הַחֵזָה Jer. 12:9.

a. The article very rarely has Kamets before ח, הָחֵי Gen. 6:19, הָחַיִּים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּסָף Num. 11:4.

4. Before ח with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַחֵג, הַחֲכָם, הַחֲחָשִׁים, הַחֲחָרִים, הַחֲחָרִים.

a. This change very rarely occurs before א, הָאֲמִי Mic. 2:7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחֲבָה.

b. The article does not usually affect the vowels of the word before which it stands; in הָר mountain and הָעָם people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָהָם. הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֶהָל *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article אֶהָלִים (for בְּהָאֶהָלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, §208. 3 *b*

קָסָר *pelican* Isa. 34 : 11, Zeph. 2 : 14. is pointed חָקָר Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּשִׁמְרִים for בְּהִשְׁמִירִים, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הִשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֵךְ *shall we go?* הֵלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הַכּוֹזֵב Gen. 34 : 31, הַלְמַצְנֵקָה Job 18 : 4, הַצִּירִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַיִּדְעָתָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַלְבֹן Gen. 17 : 17, הַבְּצִנְתָּהּ 18 : 21, Methagh, § 45. 2, הַמִּשְׁלֵל Judg. 9 : 2, הַהִשְׁלַח Job 38 : 35, or compound Sh'va, § 16. 3. b, הַבְּרָכָה Gen. 27 : 38.

b. He interrogative has Patahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הִירִיב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאָלֶה Ex. 2 : 7, הֵאָשֶׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵלֵת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הָאָהָם Judg. 6 : 31, הָאָפְקָהִי Judg. 12 : 5, הָאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הָאָמֹר Ezek. 28 : 9, הֵהִירָהּ Joel 1 : 2, הֵחָלָם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיז for בְּרָקִיז , לְמִשְׁל for לְמִשְׁל , קְדָבֵר for קְדָבֵר .

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֵרִי , לְאֵכָל , בְּחֵרִי .

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) א, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדֹנָי , בְּאֵלֹהִים , לְאֵלֹהִים , לְאֵלֹהִים for בְּאֵלֹהִים the Seghol lengthened to Tsere in the simple syllable, לְאֵלֹהִים but לְאֵלֹהִים , לְאֵלֹהִים but לְאֵלֹהִים . Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים , whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֵרִי Isa. 10: 13 for בְּיְהוָה Eccles. 2: 13 for בְּיְהוָה .

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶּה , בְּזֹאֶת , לְכֶפֶשׁ .

a. This regularly occurs with the Kal construct infinitive of פָּרַע , פָּרַע , פָּרַע , פָּרַע ; also with different forms of the demonstrative הַ and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מֶה *what* they are commonly pointed בְּמֶה , בְּמֶה , לְמֶה or followed by a guttural, לְמֶה .

5. Before the article its ה is rejected and the vowel given to the preposition, בְּדָבָר for בְּהַדָּבָר , לְאֶרֶץ for לְהָאֶרֶץ , בְּהָרִים for בְּהָרִים .

a. ה not infrequently remains after כ, בְּהִיּוֹם Gen. 39: 11, more rarely after the other prepositions. לְהַיּוֹם 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשָׂבִיחַ Am. 8: 4 for לְהַשְׁבִּיחַ , בְּכַשְׁלֹו Prov. 24: 17 for בְּהַכְשִׁלֹו .

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forfe, מִן יְהוָה for מִיְהוָה . Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן מִיָּן for מִן הַיָּן, מִן מִיָּן, מִן מִיָּן, מִן מִיָּן.

a. מִן is sometimes poetically lengthened to מִיָּן, and once has the form of a construct plural, מִיָּן Isa. 30:11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	כְּמִי	מִיָּן, מִיָּן, מִיָּן
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמִי	מִיָּן, מִיָּן
2 f.	בְּךָ	לְךָ	—	מִיָּן
3 m.	בּוֹ	לוֹ	כְּמִי	מִיָּן, מִיָּן, מִיָּן
3 f.	בָּהּ	לָהּ	כְּמִי	מִיָּן

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמִי	מִיָּן
2 m.	בָּכֶם	לָכֶם	כְּמִי	מִיָּן
2 f.	בָּכֶן	לָכֶן	—	מִיָּן
3 m.	בָּם, בָּהֶם	לָהֶם, לָהֶם	כְּמִי	מִיָּן, מִיָּן
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּן

a. The syllable מִן inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמִי, כְּמִי, לְמִי, is commonly thought to be related in its origin to the pronoun כִּי *what*, so that כְּמִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּן = מִיָּן. Comp. a similar reduplication of a short word, מִיָּן or מִיָּן construct of מִיָּן *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֶשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וְיָלֵךְ, וְיָצִי, וְיָבִין. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָבִין, וְיָלֵךְ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָבִין, וְיָלֵךְ. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְיָבִין, וְיָלֵךְ.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָבִין Gen. 2:12, וְיָבִין Ezek. 26:21, וְיָבִין 1 Kin. 13:7, וְיָבִין Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְיָבִין 2 plur. preterite and imperative of the verbs וְיָבִין *to be* and וְיָבִין *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיָבִין, וְיָבִין for וְיָבִין, וְיָבִין.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a, in וְיָבִין *master* when connected with singular suffixes, וְיָבִין *Lord* and וְיָבִין *God*, וְיָבִין, וְיָבִין, וְיָבִין the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיָבִין when וְיָבִין has the vowels of וְיָבִין. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיָבִין Zech. 11:5 for וְיָבִין Jer. 25:36 for וְיָבִין.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction *if*. The pronoun הֵּ, of which probably שֵׁ is originally only a modification (comp. the relative use of הֵּ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אָמֶנֶם and אָמֶנֶם *truly* from אָמֶן *truth*, הָלֵם *gratuitously* from הֵן *grace*, יוֹמֶם *by day* from יוֹם *day*, רִיקֶם *in vain* from רִיק *empty*, פֶּתָאֵם *suddenly* from פֶּתַע *moment*, תְּלַשְׁתֶּם *the day before yesterday* from תְּלַשׁ *three*.

(2.) By abbreviation, as אַדְּ *surely, only* from אֲזַן.

(3.) By composition, as מַהֲרֵיז *why?* from מהֲרֵיז *quid edoctus*, מִלְמַעְלָה *from above* from מִן, לְ, and מַעֲלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. 'Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, כְּבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֶפֶס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הֵרַבָּה *much*, מְהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּת *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramaic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כֵּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נֵשׁ

there is prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ן epenthetic. Thus

1. הָיָה. *First person* הָיָה, הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; הָיָה, fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עָוָה. *First person* עָוָה and עָוָה; once with *plur.* עָוָה Lam. 4 : 17 K'ri. *Second person* masc. עָוָה fem. עָוָה. *Third person* masc. עָוָה, fem. עָוָה.

3. אָחַז, *Second person* אָחַז. *Third person* אָחַז, אָחַז.

4. אָחַז. *First person* אָחַז. *Second person* masc. אָחַז, fem. אָחַז. *Third person* masc. אָחַז and אָחַז fem. אָחַז.

5. יָשָׁה. *Second person* יָשָׁה, יָשָׁה and יָשָׁה. *Third person* יָשָׁה.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעֵד *through*, זֶלַת *except*, לְעַן *on account of*, מִלִּפְנֵי or מִלְּפָנֶיךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִלִּי *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בֶּדֶד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלְלִי and בְּעֵבְרִי *for the sake of*, בְּיָד *by* prop.

by the hand of, אֶל־עֵבֶר *beyond*, מֵעֵבֶר *from beyond*, לְעֵמֶת *in conjunction with*, לְמַעַן and עַל־זֶקֶב *on account of*, בְּפִי, לְפִי and לְדַפִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאתָ *toward prop. to meet*.

(4.) A preposition and an adverb, בְּלֹעָדִי and מִבְּלֹעָדִי *without from* בַּל *not* עַד *unto*, לְ מֵהֶלְעָה *beyond*, בְּבֹלִי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זֶדְלִי, זֶדְלִי, עִמִּי, except אַחֲרֵי *after*, אֶל־ *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶם and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי, אַחֲרֵי, אַחֲרֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתִּי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתֵּיהֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתִּי, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתִי, אֵתְּךָ, אֵתְּכֶם rarely אֵתְּכֶם, אֵתֶם rarely אֵתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתִי, אֵתְּךָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או or, אף also, וא and לו if, ואשר and כי that, because, בן lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions וא but, כי how much more prop. also that.

(2.) The conjunction כי or אשר with a preposition, as כאשר as, למען אשר in order that, וכן אשר and עקב אשר because, עד כי until, כי פחת because.

(3.) An adverb with a preposition or conjunction, בטרם before, לכן or על-כן therefore, לוי unless from לו if לא not.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אה, הה, אהה ah! oh! האה aha! הוי ho! woe! אוי, אוי, אבוי, אהי woe! אללי alas! הש hush!

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הבה come! prop. give, לבה come! prop. go, הנה behold! prop. a demonstrative adverb, הלילה far be it! ברי pray! from בעי entreaty, נא now! I pray thee!

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טָמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, הַמֵּתִים הֵלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, הָצֵאתָ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי-נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ מְאֹד לְבַדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הִרְבֵּה נָפַל מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אֹתוֹ יָלְדָה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה נָפְלוּ וְנִפְּלוּ וְאֵנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּסְמְרוּ לְשָׁאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, בָּבֶל קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָה לְמוֹסֶר לִבָּהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אָדָם *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִבּוֹתָיו וְגו' *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשֹׁמְעִים וְשֹׁמְעִים *and the hearer shall hear* 2 Sam. 17:9, חֲרָשֵׁי הָרָשָׁיו *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לִיָּלוֹת עִמָּלִי מִדִּי-לַי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַב בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַיִּשְׁרָאֵל לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10 : 9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְנִכְלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְהָיָה וְהָיָה* *and I and the lad will go* Gen. 22 : 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1 : 6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הִלְכָּה וְגו'* *blessed is the man who has not walked, etc.*, Ps. 1 : 1, an adjective, *הַמְּאֹר הַגָּדֹל* *the greater light*, *הַמְּאֹר הַקָּטָן* *the lesser light* Gen. 1 : 16, or a demonstrative pronoun, *הָהָר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֶּׁקֶת *the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחֹלֶן *the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to* הָרֹאֶה *the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצִּיָּה *the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוּר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיּוֹם הַזֶּה *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הַאֲדֹנָי *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed* בַּמַּיִם *with water* Isa. 1:22, *where shall* הַחֵכְמָה *wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτελ; *they smote the men* בְּסִנְנוֹרִים *with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֶת־הַרְשָׁעִים וְאֶת־הַצְדִּיקִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיָה, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָיָה לָבוֹא *who went* Josh. 10:24, הַיֵּלֵךְ *that shall be born* Judg. 13:8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהֵכֵן *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָיָה עָלֶיהָ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּזֶן *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּלֵד *(the) a kid* Judg. 14:6, *as* הַדְּבָלִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶט *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹי *the lion and* הַדָּב *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנָה בַּצֹּמֶר וּבַכֶּהֱלָב *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 21:35 *he hath given him* וְכֶהֱלָב וְכֶצֶן וְכֶסֶף וְכֶדָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord*, *בַּאֵל* *Baal*, *הַשָּׂטָן* *the adversary*, *Satan*, *הַנָּהָר* *the river*, *the Euphrates*, *הַיַּרְדֵּן* *the descending* (stream), *the Jordan*, *הַלְבָּנוֹן* *the white* (mountain), *Lebanon*, *הַבְּרָמָל* *the garden*, *Carnel*, *הַמִּצְפָּה* *the circuit* of the Jordan, *הַמִּצְפָּה* *the watch-tower*, *Mizpah*, *הָאָדָם* *and the* (first) *man*, *Adam*, *הָאֱלֹהִים* *and the* (true) *God*. In *שִׁבְטֵי הַמְּנַשֶּׁה* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִירֵנוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the* (other) *half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *בְּנִבְרָתָהּ* Isa. 24:2. In *מִכְסֵּת הַעֲרֹבָה* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּרִיחַ הָאֹהֶל* *in the midst of my tent* Josh. 7:21, *בְּרִיחַ הַתֵּל* *in the midst of its fold* Mic. 2:12, *כָּל-הַיְּהוּדִיָּה* *the whole of the women with child* 2 Kin. 15:16; in *לְמַנְהוּ* Prov. 16:4 it distinguishes the noun *מַנְה* from the preposition *לְמַנְ*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמִּצְחֶה* *the* (one) *smiling him* Isa. 9:12, *הַמַּעֲלֶה* *the* (one) *bringing thee up* Ps. 81:11, *הַמְצַטְרֵב* *the* (one) *crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפִרְיֵי מַעֲשֶׂיךָ* *the first-fruits of thy labours*, *נְשִׂי-בָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מַעֲרַת שָׂרָה הַמַּכְפֶּלֶה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית-יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הַתֵּל הַזֶּה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית-אֵל* *the God of Bethel* Gen. 31:13, *הַיָּבִיחַ הַזֶּה* *the pin of the web* Judg. 16:14, *כָּל-הַחַוְצוֹת* *all the abominations of the nations* 1 Kin. 14:24, *הַקֶּבֶר אִישׁ-הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל-הַמַּלְכִּים* *all the king-*

doms of the earth Jer. 25:26. הַבִּילָה הַשֵּׁנִי the *bill of the purchase*, Jer. 32:12, הַבִּילָה הַשֵּׁנִי Jer. 48:32; see Josh. 3:11. 8:11. 1 Chron. 15:27, 2 Chron. 8:16, 15:8. Ezr. 8:29. Isa. 36:8. Ezek. 45:16, 47:15. Zeph. 3:19. Zech. 4:7. Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנֵי-בְנֵי-הַבְּנֵי the *Benjamite* Judg. 3:15, בְּנֵי-הַבְּנֵי-הַבְּנֵי the *Bethshemite* 1 Sam. 6:14, בְּנֵי-הַבְּנֵי the *Bethlehemite* 1 Sam. 16:18, אֲבִי-הַבְּנֵי the *Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִי-הַבְּנֵי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לִפְנֵי שֶׁמֶשׁ *kings of (the) earth* Ps. 2:2, לִפְנֵי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר שֶׁמֶשׁ אָמַר בֹּקֶר (the) *watchman says, (the) morning comes* Isa. 21:12; *to give* וְקָדֵשׁ וְקָדֵשׁ *both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, שָׁנָה אַחֲרֵית שָׁנָה *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שָׂרֵצֶצָא (the) *captain of (the) host* 1 Kin. 16:16, לֵמְוִאל מֶלֶךְ king *Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל and (the) *border* Josh. 13:23, רֵדְחָב and (the) *breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second. וָעַלְמִים הִחָקְעִים *the (persons) decreeing unrighteous decrees* וְיָדְבָחִים and *writing, etc.* Isa. 10:1. הַנְּבִיחַ וְהַכִּנּוֹר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, קוֹרֵי וְזִמְרָת *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלִיד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, אֶחָד אֶחָד *a basket* Ex. 29:3, אֶחָד אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּבִלִיּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם a wise son* Prov. 10:11, *הַתֵּן יָצָא a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה the good land* Deut. 1:35, *רַחֲמֵי הָרַבִּים thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד וְהַנּוֹרָא the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים many sons* 1 Chron. 28:5, *רַבּוֹת עֲתִידִים many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשָׂהוּ his strange work*, *נִבְרָתָהּ his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַעֲגֻלָּה הַחֲדָשָׁה the new cart* 2 Sam. 6:3, *הַיֵּצֶן הַנִּבְרָתָהּ the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיךָ אֲחֵר your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד the one lamb* Num. 28:4, Ezek. 31:12, Hag. 1:4. In *רֵעָה רָעָהְם an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַחֲצֵר הַגְּדוֹלָה the great court* 1 Kin. 7:12, *אִישׁ הַנָּשִׂיר the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי the sixth day* Gen. 1:5, 2:2, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵם those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הָאָרְצִים הַשְּׁלֵמִים הַבָּאִתָּהּ דֵּוֹת הַשָּׁנִים הַזֵּאת Deut. 9 : 6, הַשָּׁנִים הַזֵּאת *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative הַ occasionally stands emphatically before its noun, הַזֶּה מֹשֶׁה *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, הַזֶּה לֶחֶמֶנוּ *this our bread* Josh. 9 : 12, Judg. 5 : 5. 1 Sam. 17 : 55, 56, הַזֶּה הָעָם *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in הַעַמִּים הַנִּשְׁאַרִים הַזֵּאת *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, הַזֶּה *this generation* Ps. 12 : 8, בַּלַּיְלָה הַזֶּה *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, הַזֶּה שְׁבָעָתִי *this my oath* Gen. 24 : 8, אֵלֶּה אֲתָרִי *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, מִלֵּט דְּבַשׁ הַזֶּה *this small quantity of honey* 1 Sam. 14 : 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephrathite* 17 : 12, הַחֲלִי הַזֶּה *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, אֶחָד מְקוֹם *one place* Gen. 1 : 9, הַחֵרֶטֶת הָאֶחָדָה *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24 : 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12 : 10, אֶחָד שָׂרָה *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14 : 9, שִׁשִּׁים עִיר *sixty cities* Deut. 3 : 4, מֵאָה צִמִּיקִים *a hundred cakes of raisins* 2 Sam. 16 : 1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּלִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפִי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְאַחִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָּם *ye three*, שְׁלֹשָׁה *they three* Num. 12 : 4, אַרְבָּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K^{ri}. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתִּי *thy fifty*, חֲמִשָּׁתִּי *his fifty* 2 Kin. 1 : 10, חֲמִשָּׁתָּם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֶיךָ *your thousands* 1 Sam. 10 : 19, רִבְבָּתִּי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מֵעֲלֹת שֶׁבַע *seven steps* Ezek. 40 : 22, כְּבָרִים מֵאָה-אֲלָפִי *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, דְּלָתָה שְׁלֹשׁ *three leaves* Jer. 36 : 23, אֲרָבָעָה כַּלִּי *three baskets of bread* Gen. 40 : 16, אַרְבָּעִים עֶשְׂרִי *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אָרֶשׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה* *מֵאָה* *nine hundred years* Gen. 5:5, *אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישֶׁה* *שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה* *שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרִים* *thirty companions* Judg. 14:11, *שְׁמֹנֶה עָשָׂר בְּנֵי-חֵל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנָיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶשְׂרִים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. *four cubits*.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלֶּף מֵאתָים חֲמִשִּׁים וְאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעִים וּשְׁלֹשִׁים וּמֵאתָ שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאתָ שָׁנָה וּמֵאתָ שָׁנָה וְעֶשְׂרִים שָׁנָה וּשְׁבַע שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, חֲמִשִּׁים הַצְּדִיקִים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19 : 30, הַיּוֹם אַרְבָּעִים *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁלֹשִׁים עָשָׂר *the twelve* 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, אִישׁ הָעָשָׂר *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הָעֶבֶר הַיָּמִינִי הָעָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הָאֲלָהִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30 : 7, שְׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁנַת עֶשְׂרִים וְשֶׁבַע *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנָה הַשְּׁלִישִׁית *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted. שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשָׁבִיעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵין *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם בְּשְׁנַיִם *two by two* Gen. 7 : 9, שְׁבָעָה בְּשְׁבָעָה *by*

sevens ver. 2. The numeral adverbs *once*, *twice*, etc., are expressed by the feminine of the cardinals, *אֶחָדָה* *once*, *שְׁתַּיִם* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פֶּגֶעַם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עָשָׂר פַּעַמַּיִם* *ten times* Job 19:3 or *רַגְלָיִם* *steps*, *שְׁלֹשׁ רַגְלָיִם* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אַלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַבְּרָזֶה* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סָאִים קֹמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְעֵי-שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שְׁלֹשָׁת שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָרִים אֱמֶת* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם לַחַיִּי* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יָרֵן תְּרַגְּלָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *בָּקָר רִגְלִי* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרְוֹן הַכְּלִיית the ark viz. the covenant, which was the thing of chief consequence about the ark Josh. 3:14, a hundred thousand צֶמֶר אֵילִים 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶץ נַחֲלָתָם *Pethor (in) Mesopotamia* Deut. 23:5, גַּת פְּלִשְׁתִּים *Gath (of) the Philistines* Am. 6:2; the destined possessor of my house is הַמֵּשֶׁקֶט אֶלְיָזָר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2. אֱלֹהִים צָבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צָבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיָּבֵל יְהוָה the temple of Jehovah 1 Sam. 1:9, רְכוּשָׁם their substance Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם son of Abraham Gen. 25:12, אִשְׁתָּךְ thy wife Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

הָעָמֶה אֲבִיָּי *the poor of thy people* Ex. 23:11, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָצוֹ *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions. קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41:19, הַנְּהַר-פָּרָת *the river (of) Euphrates* Gen. 15:18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת הַגִּבָּר *worm (of) Jacob* Isa. 41:14, אַנְשֵׁי הַתָּרִים *men (who are) merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, הָזָם זָהָב *a ring of gold* Gen. 24:22, כֶּלִי-לֵצֶן *vessel of wood* Lev. 11:32, הַצֹּאֵן לֶךְדֵּר *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מֵהַלֵּךְ שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּכֶר *the weight of a talent* 1 Chron. 20:2, מִיָּדֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַחֲזִיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאֵן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, קִדְשׁ בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2. נִדְבָחֵי-צֶדֶק *sacrifices of righteousness*, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בָּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תֹּאֵר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10. *הַיָּלֵד הַלְלוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-יָמָוֹת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-קָלָזִל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-חֹשְׁשִׁים* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כְּלִי הַקָּטָן* *vessels of small* (capacity) Isa. 22:24, *מֵי מַלְא* *waters of fulness* Ps. 73:10, *כָּל-בֵּית* perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb, *מִתְּיָמָה* *few men* Deut. 26:5, *עֹלֶת הַמִּיד* *continual burnt-offering* Num. 28:6, *דָּמַי הַזֶּה* *blood* (shed) *causelessly* 1 Kin. 2:31, *יְוָמָה* *enemies in the day time* Ezek. 30:16, *אֶבֶן דוּמָה* *dumb stone* Hab. 2:19. or adverbial phrase, *אֵלֹהֵי מִקְרֵב* *a God nigh at hand*, *אֵלֹהֵי מֵרָחֵק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *הַזֶּה הַתּוֹרָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֵת אַהֲבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהְבֶּת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. *תַּנְזַת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *תַּנְזַת יְהוָה* *zeal of the people*, which is felt for them Isa. 26:11; *בְּקוֹל הַיָּם* *the cry against Sodom* Gen. 18:20, *בְּקוֹל הָעָרִים* *the cry of the poor* Prov. 21:13; *הַמַּעֲשֵׂה* *his wrong* i. e. done by him Ps. 7:17, *הַמַּעֲשֵׂה* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יִרְבֹּעָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבֵת נַפְשִׁי* *restoring the soul* Ps. 19:8, *אֲהַבֵּי שְׁמִי* *loving thy name* Ps. 5:12, *בֹּאֵר שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מִשְׁבֵּר־יָמַי* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֶלְהִים* *smitten of God* Isa. 53:4, *יְלִידָא אִשָּׁה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרֵת־שָׂק הִגְרֵת־שָׂק *girded with sackcloth* Joel 1:8, לְבוּשׁ חֲבָלִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ *on the king's reading* 2 Kin. 5:7, הוֹרֵשׁ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׂמוֹנָל *to call Samuel* 1 Sam. 3:8, הוֹרֵשׁ *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמֵא־שִׁפְתָּי *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בָּנִים קָרְעִי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative. πόδας ὠκίς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1:21, מְלָאִם בְּבִיאַר *prophets out of their own heart* Ezek. 13:2, כָּדִי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דֵּבַר אֲשֶׁר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־תְּשֻׁלָּה *by the hand of (him whom) thou wilt send* Ex. 4:13, הַבְּרִיחָהּ *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, וְדַעַת הַכְּמָה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּנִין *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר טְבָרֵי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְל לֵבָב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, נְהַלִּי נְהַלִּי דְבָשׁ *streams, brooks of honey* Job 20 : 17, נוֹשֵׁבִי רוֹמֵי-קֶשֶׁת Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשֵׁבִי may be in construction not with קֶשֶׁת but with רוֹמֵי *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, עֲטֹרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אַלְלִי הַחֲזִקִּים *the mighty men of valour* Josh. 1 : 14, זִמְּבֹו זָהָב *his idols of gold* Isa. 2 : 20, שֵׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred. thus אֶלְדֵּי יָפֶת הַזָּקֵן Gen. 10 : 21 may either mean *the elder brother of Japheth or the brother of Japheth the elder.*

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מִרְכָּבֹתֶיךָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מְחַסֵּי-יָמִי *my refuge of strength* Ps. 71 : 7, דֶּרֶךְ זִמְּבָה *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. *a.*

c. In the following passages a brief word intervenes between כל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, קַח כָּל-הַשָּׂאָה *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek πᾶς, when followed by a definite noun כל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בֵּית *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כל by *any*, כָּל-מְלָאכָה לֹא-יַעֲשֶׂה *no work shall be done* Ex. 12 : 16,

אֵין בְּלִיָּדָה there is no new thing Eccl. 1 : 9. לֹא יוּגַל בְּלִיָּדָה neither can any god 2 Chron. 32 : 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3 : 20.

d. The paragogic may be attached to a noun in the construct state, שָׁשׁ בְּרִיָּה שָׁשׁ toward the rising of the sun Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ to, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאן אֲשֶׁר לְאָבִיהָ her father's sheep prop. the sheep which belonged to her father Gen. 29 : 9, comp. הַבַּיִת לְאֵלִישָׁע Gen. 37 : 12, the house of Elisha 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of David Ps. 11 : 1, אֲמִינֹן לְאֶחָיוֹ Amnon (son) of Ahinoam 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, הוּא בֶן־יֵשָׁע a son of Jesse 1 Sam. 16 : 18 (בֶּן־יֵשָׁע 2 Sam. 20 : 1 is the son of Jesse, § 246. 3), עֶבֶד לְשֵׁר הַטְּבָחוֹם a servant of the captain of the guard Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions בְּזִמְרֵי דָוִד a psalm of David i. e. belonging to him as its author, תְּפִלָּה לְחַבְקִיךְ a prayer of Habakkuk.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמֵשֶׁה־עָשָׂר יוֹם לַחֹדֶשׁ the fifteenth day of the month 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמָלְכָה in the fifth year of the king 1 Kin. 14 : 25, בַּשָּׁנָה הַשְּׁלִישִׁת לְאַסָּא in the third year of Asa 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה the book of the Chronicles of the kings of Judah 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טוֹב כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הַטֵּוַ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הִיא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הִיא פָּתַח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מִלְכִּי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הָאֵלֶּה הָאֲנָשִׁים שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תוֹהוֹ *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַיּוֹם הַרְשֹׁתוֹ *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחַלַּנִּי בְּהוֹיוֹ *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל לָהּ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְּוִיךָ שׁוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles הֵּן and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, הֵּן גִּבְרָתִי *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מִשְׁלַחַת *thou art not letting go* Ex. 8 : 17, רָשָׁךְ מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַזְקֵרָה רַפָּה *the damsel was fair* 1 Kin. 1:4, הַזֶּה הָאָרֶץ לָטוֹב *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַדוֹשֵׁב *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, חֲכָמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַדִּיק אֲתָה מֵאֲנִי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, מְגִדֹּל מִכָּל־בְּנֵי־מִזְרָח *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּאֵינִי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיָּפֶה בַּנָּשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶתְהַלֵּךְ כְּפִי *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי הָאִישׁ הַכָּל־הָאֵלֶּם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹדֵר *more*, הָיִיתִי מִדָּבָר אֲנִי אֲזִי יוֹדֵר *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, גְּדוֹל מִזִּנְאוֹת *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4:13, מְעַט מִדָּבָר *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied, בָּאֵשׁ מִן־הַחֲרָבָה הַיָּשָׁר *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מִן־כֵּלָם *less than nothing* Isa. 40:17, 41:24, Ps. 62:10. Isa. 10:10, Job 11:17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלֶדֶת shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *לוֹ-מָוֶתֵנִי O that we had died* Num. 14:2, *לוֹ הָכֵמוּ O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶהֶם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהוּא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צָמִיתִי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֻצָּה is full of violence* prop. *has been* and still is full Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 בָּאֵינָם מֵאֵיָּהָם *whence have ye come*, but in Josh. 9:8 מֵאֵיָּהָם תָּבֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, §263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* הִשְׁפַּחְתִּי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place. § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* הָיָה *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* הָיָה *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקֵט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאָבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשָּׁקַל *might be weighed* Job 6 : 2; *all that thou commandedst us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יִדְּשׁוּ *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכֶנִּי *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle אֲנִי, thus, הִדְבַּר-לִּי *let thy servant speak. I pray thee* Gen. 44 : 18. הִנָּצֵר-לִּי *let the wickedness of the wicked cease. I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּלֹא and בְּלִפְנֵי *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* בְּלֹא *before thou camest* Gen. 27 : 33, *the lamp of God* בְּלִפְנֵי *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* בְּלִפְנֵי *before I die* Gen. 27 : 4, *they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40:1*, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1:8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרום exalteth a nation Prov. 14:34*, it does so now and always will; *a son יבדר honoureth his father Mal. 1:6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תנע use to go up from the earth Gen. 2:6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תנע did continually Job 1:5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11:40*; so *Gen. 29:2*, *Ex. 13:22*, *Num. 11:5*, *1 Sam. 2:19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר-משנה then sings Moses Ex. 15:1*, *Balak תביא brings me from Aram Num. 23:7*; or a poet, who lives in the midst of that of which he sings, *יאבד יום אנכי בו let the day perish on which I am to be born Job 3:3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מרחם אמה why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *יודיע דרכיו למשה he makes known his ways unto Moses Ps. 103:7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שִׁדְדוּנִי have wasted me, my deadly enemies יִקְרְבוּ will surround me* Ps. 17:9. *fire אֶכְלָה devoured before them, and after them a flame תִּלְחֹט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15. *the nations תִּמְדוּ have heard רָדְדוּן they will be afraid; pangs אֶחָז have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab trembling רָאִתְמוּ shall seize them, all the inhabitants of Canaan נָבְגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְלֹא הָיְתָם עֲרֹמִים and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּהְרֵי harm not* Ps. 105:15; *לֹא תִהְרֵי* would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God נִסָּה tempted Abraham וַיֹּאמֶר and said ... וַיֹּאמֶר and he said ... ver. 3, וַיִּשָּׁם and he rose up early ... וַיַּחֲבֹשׁ and saddled ... וַיִּקֶּחַ and took ... וַיַּכֶּסֶּה and clave ... וַיָּקָם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לִי of which God had told him. Gen. 17:5, *thy name לֹא-יִקְרָא shall not be called Abram וְהָיָה and it shall be ... ver. 6, וְהָפְרֵתִי and I will make thee fruitful ... וְנָתַתִּיהָ and I will make nations of thee מְלָכִים and kings shall come out of thee.**

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziab's death וַאֲרָאָה (and) I saw Isa. 6:1.* But if it be preceded by a future tense, it has a future signification, *וְשָׂחַק he shall deride every stronghold וַיַּצְבֵּר and shall heap up earth וַיִּלְכְּדָהּ and take it Hab. 1:10, who גַּעֲשֶׂה shall do evil ... וַיֵּלֶךְ וַיַּעֲבֹד and shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. *I will watch to see what he will say to me ... וַיִּשְׁמַע וְהָיָה and (after I had thus watched) the Lord answered me.* The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.*

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress וַיִּצְאָיִךְ when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made. וְהָיָה and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, go unto Pharaoh וְאָמַרְתָּ and say to him prop. and thou shalt say Ex. 7:26. When a preterite precedes, the Vav is not conversive, thy servant was keeping his father's sheep וָבֵא and there came ... וַיִּקְחָהּ and took ... וַיֵּצְאֶהָ and I went out ... וַיַּחֲבֹתֶהּ and smote him, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, I have blessed him (the blessing is of course prospective), וְהָפְרֵתִי and I will make him fruitful, וְהַרְבֵּיתִי and I will multiply him Gen. 17:20.*

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפֵל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֹהֵב *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ *goeth, and a generation* בָּא *cometh, and the earth* עֹמֶדֶת *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהֵדָתָה רָאָה *what seest thou?* Jer. 1 : 11, הִנְיִי מְבִיא *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן גִּיּוֹן *giving given*, מְשִׁיב *restoring* מְרֻשָּׁב *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֵת *dying and dead*, נָפֵל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד הַצֹּדֵד *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמְּלִיכִים *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נֶלְחָם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָיָבִיט יֵשֶׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* בְּנֵי־הָרִזָּה *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִמָּוֶי קָרְעִים *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִזְכָּר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֶה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִשְׁתָּבֵט *shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אָלֶּה וְכַחַשׁ וְרָצַח וְנָאֵף (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, יָשׁוּת בְּתָשׁוּבָה *to do justice (is) a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶבְיֹא לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, יָת לָלֶכֶת וְיָת לָמוּת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) יָצֵאת וְבֵאת to go out and to come in* 1 Kin. 3:7, יֵשׁ סָפֹר וְיָת רָקִיד *thou hast refused to be ashamed* Jer. 3:3, יָת לְמַדּוֹר וְיָת לְמַדּוֹר *a time to mourn and a time to dance* Eccles. 3:4, מְרִירָה לְיָרִיב *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְבָנֵי *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb. לְמַדּוֹר הַיָּשׁ *learn to do well*. יֵשׁ אֶשְׁרֵי הַמִּזִּין *redress wrong* Isa. 1:17, *until he knows* וְיָשׁ לְרַשׁוֹת הָעִיל *to refuse the evil*, וְיָשׁ לְרַשׁוֹת הָעִיל *and to choose the good*, 7:15, וְיָשׁ לְרַשׁוֹת הָעִיל *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וְיָשׁ לְרַשׁוֹת *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject. בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day* יְהִיָּה אֱלֹהִים *God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וְיָשׁ לְרַשׁוֹת *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׁאַר פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תִּתֵּן-כֹּחָהּ* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְּקֵנוּ* *and they blew the trumpets* *וַיִּפְצְזוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *כָּל-זֶה רָאִיתִי וְנָתַתִּי אֶת-לִבִּי* *I have seen and applied my heart* Eccl. 8:9; *וְקָנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְהִתְּיָם* *and seal (them)* *וְהָיָה* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *יָרֵב גֵּם-שָׂדֵי רִשׁוֹן* (shall) *the fault-finder contend with the Almighty* Job 40:2, *וְנָשׁוּב וְחַיּוֹת רָצוּא* *the living creatures ran and returned* Ezek. 1:14, *וְשִׁבַּח אֲנִי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וָהֵלֶךְ וְדַבְּרָהּ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הָלַךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסֵף עוֹד אֲרָחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָלַךְ מִשְׁבֹּם* *being early to go* or *going early* Hos. 6:4, *אֵיכָל וְרָאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיִּסְרָה שְׁפָחָהּ* Gen. 8:10 *and he added to send* or *וַיִּסְרָה וַיִּשְׁלַח* 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, *אֵיכָל נִבְהֵבוּ* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. *לֹא תוֹסִיפִי וְקָרְאוּ לָךְ* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, *לֹא רָדַעְתִּי אֲכַנָּה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *רָדַעְתִּי וְאָמַצְאָהוּ* *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *אֵת אַבְרָהָם* *Abraham* Gen. 22:1, or is made so by the article, *אֵת הָאוֹר* *the light* Gen. 1:4, a pronominal suffix, *אֵת בְּרַכְתִּי* *my blessing* Gen. 33:11, or of construction with a definite noun, *אֵת שֵׁם הַמָּקוֹם* *the name of the place* Gen. 35:15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *אֵת הָאֶרֶץ הַזֹּאת* *this land*... *אֵת הַכִּנִּזִּי* *the Kenite* and *אֵת הַכִּנִּזִּי* *and the Kenizzite*, etc., etc., Gen. 15:18-21; *אֵת יוֹסֵף* *Joseph* and *אֵת בְּגָדוֹ הַכָּלִי* *of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only Deut. 12:6, or it may be omitted altogether. Deut. 11:11. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **אֶת־עַמֻּדָה** *the pillar* 2 Sam. 18:18; and *career strengthened* **אֶת־צִלְהָה** *gilder* Isa. 41:7, where the omission of the article is poetic. §247.

c. Pronouns with **אֵת**: **אֵת־הַזֶּה** *this ye shall eat* Lev. 11:9; *put* **אֶת־הַזֶּה** *this (fellow) in the prison* 1 Kin. 22:27; **אֵת־אֲשֶׁר־** *whom they have cast into the prison* Jer. 38:9; *he knew* **אֵת־אֲשֶׁר־עָשָׂה** *what his youngest son had done to him* Gen. 9:21; **אֵת־מִי־תִלְבָּשׁ** *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **כֵּן**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character. **כָּל** *all, every*. Gen. 1:29, **אִישׁ** *any one*. Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֶתְּהֵם** Gen. 32:1, or **וַיְבָרֶכֶם** Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מְלֵאֵם הָאָדָמִים** *the house was full (of) men* Judg. 16:27, **שָׁבַעְתִּי עֹלֹת זֵאִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **כָּל־הַשְׂכָּנִי** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַקָּלָב תִּלְכָּכָה** *shall run (with) milk* Joel 4:18, *mine eye* **יִרְדָּה מַיִם** *runneth down (with) water* Lam. 1:16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **וַיֵּלֶכְוּ אֶת־כָּל־הַמִּדְבָּר** *and we went (through) all the wilderness* Dent. 1:19, and figuratively, **וַיָּבֹאוּ הָעִיר** *walking (in) righteousness* Isa. 33:15, **וַיָּבֹאוּ אֶת־הָעִיר** *and they came into the city* Josh. 8:19, **וַיֵּצְאוּ אֶת־הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **הִלֵּמְתִּי חֲלֹמִים** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ־שָׁם מִסָּפֵד** *and they lamented there a lamentation* Gen. 50:10; **יֵהְיֶה הַבֶּל תְּהֵאֲבִיל** *ye will be rain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָיָה זֵאֲלָה קְדָאֲרִי* *I have been zealous a great fury* Zech. 8:2, *אֶשְׁנֶה מוֹתָה* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלַךְ אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *וְאֵלֶּיךָ יִשְׁבָּע* *only in the throne will I be greater than thou* Gen. 44:40; *יָפְדוּ בַדֶּרֶךְ* *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32:5, *וְנִשְׁמַע לְרִבְקָה אֶת־הַדְּבָרִים* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5. Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל יֵרֶע בְּעֵינָיו אֶת־הָרָע* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 *יִתֵּן אֶת־הָעִיר* *the city shall be given*, the verb agrees with *לִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֲבֶרֶת לָקַח* *as for the iron, it fell* 2 Kin. 6:5; *אֶת־כָּל־אֲנָשֵׁי חָיִל* *as for all these* (they were) *men of valour* Judg. 20:44; *אֶת־מִסְתֵּי* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *וְהָיָה יָדָא* 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֶת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *וַיִּצְאֵהוּ מִדֶּהָשִׁיר* Josh. 8 : 22 ; *וַיִּלָּחֶם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *כַּל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to*, in reference to, thus, *וְהָיָה לְכָל* *to love* any one and *וְהָיָה לְכָל* *to have love* to any one, *וְרָפָא* *to cure* and *וְרָפָא* *to perform a cure* for any one, *וְהִשְׁרִיעַ* *to save* and *וְהִשְׁרִיעַ* *to grant salvation* to any one, *וְהָרַס* *to destroy* and *וְהָרַס* *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *וַיִּפֹּקֶה שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּפֹּקֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *וַיִּפְרֹשׂ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *וְהָפַחְתָּ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *וַיִּתְּרוּ אֶחָד אֶל־אֶחָד* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *וַיִּשְׁמַע מִקְרָנֵי רְמִים* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִלְוֹנָה* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *וְלֹא הָרָאֵנוּ אֶת־כָּל־אֲנָפָה* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְהִנְחִלָה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *וַאֲשֶׁר צִוָּה אֱלֹהִי* *which God commanded him* Gen. 6 : 22 ; *וְלִהְיוֹת אֶת־בְּנֵי יִשְׂרָאֵל* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *וַיִּסֶּם אֶת־גְּדֵי־אֹיְבָיו* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שִׂאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָמָם מִהוּמָהּ *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּהְגְּמוּ אוֹתוֹ אֲבָן *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִמַּדְתָּ אֹתָם אֲבָלֵט *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר-תִּזְרַע אֶת-הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּבְרָא אֶת-הָאָדָם עֹפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּשְׁלַח אֶת-הָאֵשׁ לְפָנָיו *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הָאֲדָמָה הָיְתָה לִי *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, וַיַּעַשׂוּ לִי רָעָה גָּמְלוּהָ *they did thee evil* Gen. 50 : 17, comp. גָּמְלוּ לָהֶם רָעָה Isa. 3 : 9 ; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה *they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31 : 18 ; צִמְמָתִי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת הָשַׁע כָּסָל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם מִתְנַחֵד *I have heard Ephraim bemoaning himself* Jer. 31 : 18, רָאִיתִי אֶתְּהָ רְאוּתִי צַדִּיק *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְנִמְלֹתֶם אֵת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, קָרוּעַ בְּתָנְחוּ *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, שְׁלִיחַ קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲיָה כְּטוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְלַע הָרָפָה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד הָרָפָה שְׂכָרָהּ* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *בַּבֹּקֶר וּבָעֶרְבָּיִם* *evening and morning and noon* will I pray Ps. 55:18; *הַיָּלָל* *to-night* Num. 22:8; *גִּדְּיוֹן* *Gideon came* *רֵאשִׁית הַשָּׁמֶרֶת* *at the beginning of the watch*. Time how long: and he shall shut up the house *שִׁבְעַת יָמִים* *seven days* Lev. 14:38; the land rested *שְׁמֹנֶת עָשָׂר שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבוֹהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע שָׁבָע* *return seven times* 1 Kin. 18:43; *הֵעֲרִיצָה זְבָחִים כְּכֹל מִסְפָּרָם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *תִּשְׁכְּנוּ בַּטָּחָה* *ye shall dwell in security* Deut. 12:10; *לֹא תֵרָדָה* *loftily* Mic. 2:3; *עָלוּ הַשִּׁבְטִים לְיִשְׂרָאֵל כְּדָוָה* *according to a law of Israel* Ps. 122:4; *לֹא תֵרָדָה שָׁמָּה לְפָנָיו* *for fear of briers* Isa. 7:25; *לְשֵׁכְתוֹ* *to serve him* *אֶחָד* *with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק מִן-שׁוֹמְרֵי* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדּוּ טִיפְלָנוֹת* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *בָּא רְבֹא רְבָרִיךְ* *let thy words come to pass* Judg. 13: 12, *מִשְׁפְּטֵיךְ יָשָׁר* *upright are thy judgments* Ps. 119: 137, *אֲנוּשָׁהּ בְּכֹל-חַיָּהּ* *her wounds are incurable, or the singular may be understood distributively, each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יִשָּׁג בְּלִמּוֹת* *reproaches cease not* Mic. 2: 6, *עַד-תִּגְזַר חַיִּים* *until calamities be overpast* Ps. 57: 2, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹרֹת* *let there be lights ...* *וַיְהִי לְאִתּוֹת* *and let them be for signs* Gen. 1: 14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *הָיוּ בְּנֵי-יַעֲקֹב אֲשֶׁר יָלְדוּ-לּוֹ* *whom (his wives) had born to him prop. there had been born to him* Gen. 35: 26, comp. Gen. 4: 18, 46: 22, 27, *לִי הָיָה לֵךְ* *there was to me (i. e. I had) house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2. 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה חֹשֶׁךְ* *it was dark prop. darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאֶרְצוֹתֵינוּ וְנִגְשָׁה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בְּשָׂרִי *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמָּהְרוּ הָעָם וַיַּעֲבֵרוּ *and the people hastened and passed over* Josh. 4:10, נָאֵן אֲבֻדֹת, *lost sheep* Jer. 50:6, כָּל־הַעֲדָה קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתָּשָׂא כָל־הָעֲדָה וַיִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הָעַם עָשָׂה חַטָּאת *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבָהּ *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15. Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֹלְיוֹ יוֹמֵת *its owner shall be put to death* Ex. 21:29, אֶרֶץ קָשָׁה *a hard master* Isa. 19:4, נִתְחַדָּשׁ נַעֲרִי *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֵיךָ *these are thy gods* Ex. 32:4, 8, כֹּה־בַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7. Ex. 22:8, Josh. 21:19. 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּהֲמוֹת שָׂדֵה תַעֲרוּג אֲלֶיהָ* *the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטֹף סִפְיָהֶיהָ* *its floods wash away* Job 14:19, *אֲחֻזָּתָהּ תִּבְלִים* *pangs have taken her* Jer. 49:24, *תַּנִּים רִבְצָהּ* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלוּהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *הַיְהוָה יִדְבָּק בְּךָ* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *מֵתָי* *my dead* (Sarah) Gen. 23:4; *אַתָּה שָׂרָדָר* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבַרְכֶיהָ בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24:9; *מַהֲלֶיהָ* *they who profane it shall every one be put to death* Ex. 31:14; *תִּקְחַת צְדִיקִים וְיִטְּרוּ מִמֵּנִי* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וְיָצָא מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיַּעֲשׂוּ מִשָּׁה וְאַהֲרֹן*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, וַתִּכְּסֶר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; יְדַעְתָּ אֶתָּה וְאֲבֹתֶיךָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָיָי I with my maidens will fast prop. and my maidens Est. 4 : 16, עֲבָדָי דָּוִד וְיֹאָב the servants of David and Joab came 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זָקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיֹנָתָן בָּנָי I and Jonathan my son will be 1 Sam. 14 : 40, אַתָּה וְאַהֲרֹן וְדָבָרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שָׂדֵמֹת הַחִטָּבֹן נִמְצְאוּ לָם בַּמִּצֵּדָה *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דַם נַפְשֵׁי רְשָׁעִים *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְיָהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5 : 8, וְהָצֵאן כָּל־הַנְּשִׂאִים *and all the women went out* Ex. 15 : 20, נִבְחַר שְׁלֹשִׁי *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, מֵינֵי לֶאָה רַחֲמָנִים *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי יוֹסֵף *behold I (am he who) has laid* Isa. 28:16, הִנְנִי יוֹסֵף *behold I (am he who) will add* 29:14, 38:5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning i. e. every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לַשֵּׁבֶט *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252.4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation i. e. many generations* Deut. 32:7, צֶוֶר לְצֶוֶר לְצֶוֶר לְצֶוֶר לְצֶוֶר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֶת בְּאֵרֶת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight i. e. weights of two sorts* Deut. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice i. e. nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְכֵן וְכֵן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָנָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הֶחָמוּר הֶחָמוּרִים *a heap, two heaps* Judg. 15:16. שָׂמָּה וּשְׂמָמָה *waste and desolate* Ezek. 6:14, שָׁמַיִם וּשְׂמָמָה *Lev. 23:3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy* Isa. 6:3. אֲרֶץ אֲרֶץ אֲרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדֶהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הוּא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ מִתְּמִית *shalt thou actually reign over us?* Gen. 37:8, מוֹת תְּמִית *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, נִגְזַר וְנִצָּא וְשָׁב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, הָלַכְוּ הָלַךְ וְנָעוּ *they went on lowing as they went* 1 Sam. 6:12, וְנִדְבַר וְשָׁמַע *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. נִפְחָל וְסָפַל *Ex. 19:13*. Piel נִדְבָּרָה Josh. 24:10, Pual טָרַף טָרַף Gen. 37:33, Hiphil צָרַם וְצָרַם 1 Sam. 23:22, Hophal מוֹת יוֹמָתָה Ex. 19:12. Hithpael מוֹת הִתְחַוְּטָה Isa. 24:19; or one derivative species with another of like signification, הִפְחָלָה לֹא נִפְחָלָה Lev. 19:20, הִתְחַלַּל לֹא תִתְחַלַּח Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1:2 (סִיף and אָסַף), אָדוּשׁ אָדוּשׁ (אָדוּשׁ and אָרַשׁ) Isa. 28:28.

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלֵ תִבְלֵ נֶהְיָה־אֲהִיָּה Neh. 1:7, הָיָה־אֲהִיָּה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בְּהִנְגְּלִיתָ בְּהִנְגְּלִיתָ 2 Sam. 6:20. The finite verb is repeated, רָשִׁיב רָשִׁיב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, תִּצְרֶה תִּצְרֶה Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both, הָלַךְ וְהָלַךְ 2 Sam. 15:30, הָלַךְ וְהָלַךְ Jer. 41:6; an adjective may even take the place of the second, נִלְכָּה הָלֹךְ Gen. 26:13, הָלֹךְ וְהָלֹךְ Judg. 4:24; the finite verb is

omitted in מְרַחֵם הַלֵּךְ יִגְדֹּל Est. 9:4, the substantive verb takes its place, הָיָה הַלֵּוֹי וְהַסֹּדֶר Gen. 8:5, וַיְהִי וַיְהוּשָׁפֶט הַלֵּךְ וְגִבֹּר 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הַלְכִים הַלֵּוֹי וְתִקְעוּ Josh. 6:13, הַלֵּךְ ... הַלֵּוֹי וַיִּקְבֹּץ 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵכִי *wilt thou go?* Gen. 24:58, הֲהִנֵּחַתִּי אֲלֵהִים אֲנִי *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* הֲיִשָּׁבְכֶם אֶהְבִּיבִים *whether you love* Deut. 13:4, *inquire* אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲנִתְּתָה בְּנֶהָ, וְאִם וְאִם הֲנִתְּתָה בְּנֶהָ *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶזְךָ הִיא *is it any pleasure to the Almighty that thou art righteous* or *is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִם or, *who knoweth* אִם כָּלֵל הֲחָכִים יִהְיֶה אִם כָּלֵל *whether he shall be a wise man or a fool* Eccl. 2:19, or by הֲ repeated הֲחֹזֶק הֲיָחֶזְקוּ הֲחֹזֶק הֲיָחֶזְקוּ *whether they be strong or weak* Num. 13:18, הֲקָרַאנוּ לָנוּ הֲקָרַאנוּ *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, הֲפֶסֶדְכֶם אִם-בְּחַמֵּר הֲיֵאָצֵר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם מֵאֵת אֲדֹנָי *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בּוֹאָה שְׁלָמִים *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלְחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְרָה* *which he has cursed* Gen. 5:29; *whose seed אֲשֶׁר זָרְעוֹ* Gen. 1:11; *houses of clay אֲשֶׁר בְּעֶזְרָם* *whose foundation is in the dust* Job 4:19; *the place אֲשֶׁר גָּלְיוֹ* ... *upon which* Ex. 3:5; *thou אֲשֶׁר בָּחַרְתִּיהָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand אֵת אֲשֶׁר-יִקְרָה* *what shall befall* Dan. 10:14.

a. The only exception is **לִבְּ אֲשֶׁר** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשֶׁהֶם קָשָׁו** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God קָשָׁהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־שֵׁלָה *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאִיל הַטָּאִי *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֶּדֶק *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֶה הַשִּׁבּוֹר *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִצֵּץ *but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשֹׁנָא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבֵי *wherefore turn* Ezek. 18 : 32, design, וְהָיָה עִשׂוֹ וְהָיָה *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהָיָה וְהָיָה *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהָיָה בִּיל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהוה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הֲרָפִיָּה הִם הִקְנִיתָ *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* גַּאֲלִי *I have been so hitherto, but now* גַּאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, § 231. 1, with Daghesh-lene, § 21. 1, and the feminine derivative noun רֵאשִׁית, § 198. *a.* (4), without the article, § 248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, § 32. 1.

בָּרָא, "לָא" verb, § 162. 2, the preterite denoting past time absolutely, § 262. 1, lack of formal agreement with its subject, § 275. 3, order of words, § 270. *a.*, position of accent, § 32. 2.

אֱלֹהִים a monosyllabic noun of class I., § 183, plural, § 199, of majesty, § 201. 2, without the article, § 246. 1.

אֵת sign of the definite object, § 270.

הַשָּׁמַיִם the article, § 229. 1, § 245. 4, and noun of the second form of class I., § 185. 2. *d.*, only used in the plural, § 201. 1, § 203. 5. *c.*

וְאֵת the conjunction ו, § 234, and אֵת.

הָאָרֶץ the article, § 229. 3, and Segholate noun of class I., § 183; Seghol changed to Kamets by, § 229. 4. *b.*, or § 65 (1).

This verse is divided by the accents into two clauses, § 36. 1; Athmahh is preceded by Munahh and Tiphhhah, § 38. 2; Silluk by Merka and Tiphhhah, and Tiphhhah again by Merka, § 38. 1.

VERSE 2.

הַיָּהוּה, verb הָיָה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Hhatuph, § 19. 2.

בְּהֵי, Segholate nouns of class I. from בָּה roots, § 184. *b*, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

עַל־פָּנֶי Makkeph, § 43, פָּנֶה noun of class I., form 2, § 185. 2. *d*, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

פְּנֵי הַיָּם noun of class III from פָּנֵה root § 190. *b*, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, *the face of ocean*.

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INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.									
1:	1... \$ 21. 1, 36. 1, 242, 245. 4, 262. 1, 270. <i>a</i> , 275. 3 2... 21. 1, 258. 3 4... 270. <i>b</i> 5... 31. 1 6, 7... 245. 1 7... 36. 1, 203. 5. <i>c</i> 9... 250. 1 11... 45. 2, 254. 6, 285. 1 12... 220. 1. <i>b</i> 14... 275. 1. <i>b</i> 16... 245. 2, 254. 9 18... 45. 2. <i>a</i> 22... 38. 1. <i>a</i> 24... 198. <i>a</i> (4), 218 24, 26... 38. 1. <i>a</i> 29... 270. <i>c</i> 31... 249. 1. <i>c</i> , 274. 1	2:	1... 244. 1 2... 262. 1 3... 249. 1. <i>c</i> 4... 4. <i>a</i> , 259. 2 267. <i>d</i> 5... 258. 3. <i>b</i> 6... 263. 4 7... 147. 5, 273. 3 9... 245. 5. <i>b</i> 10... 248 11... 245. 5 12... 16. 3. <i>b</i> , 234. <i>a</i> , 259. 2. <i>a</i> 14... 258. 2 16, 17... 287. 1 17... 106. <i>a</i> , 282 18... 242. <i>b</i> 19... 147. 5 23... 16. 3. <i>b</i> , 24. <i>a</i> , 127. 3 25... 263. 5. <i>a</i> 3: 2, 3... 263. 1 5... 106. <i>a</i> 6... 258. 1 15... 262. 1 15... 30. 2 16... 53. 3. <i>a</i> 22... 21. 1, 177. 2 4: 3... 231. 3. <i>a</i> 4... 220. 2. <i>b</i> 12... 267. <i>d</i> 13... 290. 2 (2) <i>b</i> 14... 245. 3. <i>b</i> , 262. 1. <i>b</i> 16... 147. 5	4:	17... \$ 35. 1 18... 275. 1. <i>c</i> 23... 88 (f. pl.), 89 (f. pl.), 98. 2, 127. 1 26... 281 5: 5... 177. 2, 251. 2. <i>a</i> 8... 277. <i>a</i> 17... 38. 1. <i>a</i> 18... 225. 2 29... 39. 4. <i>a</i> , 285. 1 6: 3... 74. <i>a</i> , 139. 2, 157. 3, 158. 2 7... 285. 1. <i>a</i> 9... 96. <i>b</i> 13... 262. 2 17... 266. 2 18... 100. 2. <i>a</i> (1) 19... 45. 2. <i>a</i> , 229. 3. <i>a</i> 22... 273. 2 7: 1... 262. 1, 273. 4 2... 252. 4, 280. 1 4... 251. 2 6... 287. 1 9... 252. 4 13... 200. <i>e</i> , 246. 3, 249. 2, 251. 1. <i>a</i> 19... 280. 3 23... 173. 3 8: 5... 282. <i>c</i> 7... 282 10... 269. <i>a</i> 12... 149. 2 17... 150. 1 18... 147. 5 9: 14... 139. 1 20... 258. 3. <i>a</i> 24... 147. 5, 270. <i>c</i> 10: 5... 220. 2. <i>b</i> 19... 56. 4, 126. 2 21... 256. <i>a</i> 25... 250. 2 (2) 26... 229. 1. <i>a</i> 11: 1... 223. 1. <i>a</i> 6, 7... 141. 1 7... 86. <i>a</i> 9... 57. 1 16... 251. 2 30... 56. 2 31... 22. <i>b</i> 12: 2... 263. 1 4... 10. <i>a</i> 5... 254. 1 bis 7... 262. 1. <i>b</i> 8... 19. 1, 220. 1. <i>b</i>	12:	12... \$ 243. 3 20... 43 13: 2... 245. 5. <i>d</i> 4... 4. <i>a</i> 6... 275. 1. <i>a</i> 9... 119. 1, 180. <i>a</i> 14: 2... 71. <i>a</i> (3) 4... 252. 2 6... 221. 6. <i>b</i> 8... 203. 5. <i>c</i> 9... 250. 2 (1) 10... 63. 1. <i>a</i> , 219. 1, <i>b</i> , 280. 2 19... 10. <i>a</i> 15: 1... 246. 3, 249. 2, 274. 1 2... 47, 253. 2. <i>b</i> 8... 262. 1. <i>b</i> 11... 229. 3 12... 245. 4 17... 275. 1. <i>c</i> 18... 254. 3 18-21... 270. <i>b</i> 22... 245. 5. <i>a</i> 16: 5... 4. <i>a</i> , 254. 9. <i>a</i> 11... 90 (2 f. s.) 13, 15... 43. <i>a</i> 30... 60. 3. <i>b</i> (2) 17: 4... 65. <i>a</i> 4, 5... 215. 1. <i>e</i> 5... 271. 4. <i>a</i> 5, 6... 265 8... 30. 2, 254. 5 11... 273. 5 12... 254. 6. <i>a</i> 17... 24. <i>b</i> , 230. 2. <i>a</i> , 254. 6. <i>a</i> , 283. 2. <i>a</i> 19... 90 (f. s.) 20... 265. <i>b</i> 18: 1... 262. 1. <i>a</i> , 274. 2. <i>b</i> 6... 253. 2 11... 276. 3 20... 254. 9. <i>a</i> 21... 24. <i>b</i> , 39. 3. <i>b</i> , 230. 2. <i>a</i> 28, 29... 251. 4 19: 1, 4... 266. 3 9... 131. 3 11... 207. 1. <i>a</i> , 245. 5 12... 38. 1. <i>a</i> 14... 24. <i>a</i> 19... 86. <i>b</i> (2m.), 105. <i>a</i> , 105. <i>d</i> 30... 251. 4	19:	33... \$ 249. 2. <i>b</i> 33, 35... 106. <i>a</i> 35... 38. 1. <i>a</i> 20: 5... 71. <i>a</i> (3) 6... 164. 2 9... 22. <i>b</i> , 75. 1, 263. 1 11... 254. 9 13... 275. 3. <i>a</i> 18... 127. 1 21: 6... 60. 2. <i>a</i> , 120. 2 8... 65. <i>a</i> 14... 214. 1. <i>b</i> 16... 119. 1, 174. 1 17... 39. 3. <i>b</i> 28, 29... 220. 1. <i>b</i> 22: 1... 262. 1, 265, 270. <i>b</i> 3... 265 4... 287. 3 5... 244. 1 8... 44 14... 126. 2 23: 1... 251. 2, 3 4... 275. 5 6... 165. 3 10... 254. 9. <i>b</i> 11... 125. 1 11, 13... 262. 1. <i>b</i> 16... 36. 1 19... 246. 3 24: 1... 119. 1 8... 249. 2. <i>b</i> 14... 39. 4 15... 39. 3. <i>a</i> 20... 245. 3 22... 251. 2. <i>c</i> , 254. 4 23... 158. 3 30... 36. 1 33... 111. 2. <i>b</i> 35... 245. 5. <i>d</i> 42... 21. 1 42, 48, 65... 39. 4 48... 131. 1 58... 283. 1 65... 73. 2. <i>a</i> , 176. 3, 245. 3. <i>a</i> 67... 246. 3. <i>a</i> , 256. <i>d</i> 25: 5... 43 8... 38. 1. <i>a</i> 12... 254. 1 27... 229. 4. <i>b</i> 31... 98. 1. <i>a</i> , 125. 1 34... 65. <i>a</i> 26: 3... 262. 1. <i>b</i>

- 26: 4....\$ 30. 2, 246. 3
6....36. 1
8....245. 3
13....282. c
15, 18....104. g
22....150. 4
28....36. 1
29....60. 3. a
27: 1....88 (f. pl.)
4....263. 1. b
9....119. 1
12....141. 6
16....36. 2
19....105. b
23....270. b
25....263. 1
26....131. 3
27....120. 3
29....177. 1
33....263. 1. b, 266.
2. a
36....252. 4
38....16. 3. b, 230.
2. a
42....271. 4. a
44....223. 1. a
28: 2. 5, 6, 7....33. 1. a
9....39. 4
12....55. 1
20, 21....287. 2
29: 2....263. 4
3....139. 1
5....22. a, 230. 2. a
6....34
8....139. 1
9....34, 257
10....10. a
17....278
20....223. 1. a
23....10. a
32....105. a, 118. 3
35....245. 3. b
30: 1....34
5....127. 1
6....104. a
7....252. 1
15....245. 3. b
16....249. 2. b
19....215. 1. b
27....131. 3
31....43
32....44. a
33....24. a
38....45. 2, 88 (f. pl.) bis, 216. 2. a
39....60. 3. b (2)
31: 4....45. 2. a
6....71. a (2)
9....220. 1. b
13....19. 2. a, 246.
3. a
27....126. 1
30....86. b (2 m.),
91. b
32....104. i, 255.
2. a
36....75. 1
39....61. 6. a
32: 1....270. c
5....111. 2. b
16....250. 2 (3)
20....61. 1. c, 88
(pl.), 55. 2. a
22....45. 3
23....249. 2. b
33: 5....220. 1. b
6....88 (f. pl.)
11....43, 166. 1,
270. b
84: 17....100. 2. a (1)
21....258. 2
34: 30....\$ 254. 5
31....220. 2
35: 7....275. 3. a
15....270. b
18....34
22....39. 4. a
26....275. 1. c
29....22. b
37: 2....249. 1. b
8....282
9....271. 3
12....257
14....10. a
19....73. 2. a, 254.
6. a
20....104. i
22....60. 3. b (2)
32....24. b, 283. 2
33....105. a, 282. a
38: 9....131. 4
11....274. 2. b
25....71. a (3)
39: 4....119. 1
7, 12....98. 1
11....231. 5. a
12....22. b
14....119. 1
14, 17....92. d
20....255. 2
40: 15....93. d, 156. 4
16....251. 1
20....150. 5
41: 8....119. 1
11....99. 3
12....257. 2
19....254. 3
21....220. 1. b
33....25. 2
35....249. 2
40....260. 2 (2) a
43....94. b
51....92. c
42: 7....262. 2. a
11....71. a (1)
13....38. 1. a
18....287. 1
21....39. 4
25, 35....216. 2. a
36....220. 1. b
43: 7....45. 1
8....125. 1
14....65. a, 82. 1. a
(3), 249. 1. b
26....26
29....141. 3
44: 1....285. 2
4....114, 271. 2,
272. 2
17....30. 2
18....263. 1. a
40....271. 4
45: 22....251. 2. c
25....45. 3
28....45. 5. a
46: 2....38. 1. a
3....148. 2
22, 27....275. 1. c
28....22. b
47: 24....275. 1. c
48: 20....270. c
22....225. 1. a
49: 3....65. a
5....216. 1. b
8....281
10....24. b
11....53. 2. a, 61. 6.
a, 218, 220. 1. b,
221. 5. b
12....215. 1. a, 259.
2. b
17....216. 2. a
49: 19....\$ 140. 1
23....139. 1
50: 9....248
10....271. 3
17....273. 3. a
19....283. 1
23....22. a
26....147. 5

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- 1: 1....\$ 21. 1
7....275. 5
10....88 (3f. pl.)
16....177. 2
2: 3....24. b, 104. c
4....53. 3. b, 148.
2, 150. 3 (p. 182)
7....220. 3
9....150. 2, 151. 1,
161. 5
10....104. k
17....104. g, 105. a
20....60. 3. c, 98. 2,
164. 3
23....51. 2
3: 1....266. 3. a
2....53. 2. a
4....39. 1. a
5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. a, 75. 1
10....254. 6. a
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. a
5: 5....86. b (2m.)
7....151. 2
8....39. 1. a
16....166. 1, 275.
2. b
6: 14....255. 3
16....251. 3
29....10. a
7: 10....262. 1
11....53. 2. a
20....276. 1
22....53. 2. a
26....265. b
8: 1....131. 3
17....258. 3. b
23....100. 2. a (1)
9: 5....10. a, 177. 1
15....119. 1
18....27, 104. e
23....126. 2
29....88 (pl.)
10: 1....249. 2. b
3....173. 2
8....271. 4. a
24....150. 5
11: 8....249. 2. b
12: 7....45. 2
16....256. c
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. c
13: 1....24. a
2....92. c
9....254. 7
16....220. 1. b
22....263. 4
14: 4....22. b, 01. c
14....119. 1
17....22. b, 91. c
15: 1....22. b, 263. 5
15: 2....\$ 56. 1, 105.
b, 131. 1, 247. b
4....277. a
5....61. 6, 104. f
6....60. 3. a, 61.
6. a
9....104. f
10....11. 1, 61. 6,
159. 1
11, 13....22. b
14, 15....263. 5. a
16....22. b, 61. 6. a
17....24. b, 190. a
20....277. a
21....22. b
26....112. 3
16: 5....38. 1. a
7, 8....71. a (1)
14....180. a
15....39. 3. b
23....38. 1. a, 112. 1
27....242. a
17: 1....277. d
8, 10....119. 1
11....275. 2. b
18: 8....104. i
10....215. 1. b
11....262. 2
21, 25....225. 1. a
26....88
10: 5....44. a
9....215. 1. a
12....282. a
13....149. 2, 282. a
21, 24....111. 1
20: 2-17....39. 4. a
4....27, 243. 2
5....111. 3. a
8....268. 2
10....249. 1. c
11....43
13....27
21: 7....98. 1. a
9....275. 3
11....215. 1. c
19....92. d
22....19. 2. a, 39.
3. b
28....270. c
30....55. 1
35....19. 2. a, 39.
3. b
36....92. d
22: 2....216. 1. b
3....166. 3
4....220. 1. b
8....43, 275. 3. a
16....220. 1. b
23: 11....254. 2
14....252. 4
26....207. 1. a
30....280. 1
31....104. f
24: 4....246. 3
25: 31....11. 1. b, 113. 1
35....280. 3. b
26: 2....250. 1
28....216. 2. a
24....53. 3. a
33....100. 2. a (1),
100. 2. a (2),
229. 4. b
27: 21....247. a
28: 1....119. 1
2....254. 6. a
7....275. 1. c
40....207. 1. a
29: 3....248. a
9....273. 3
20....38. 4. a
30....105. a

29: 35....\$ 65. *a*
 37....229. 4. *b*
 30: 18....109. 3
 33....215. 1. *c*
 34....38. 1. *a*
 31: 13....104. *h*
 14....275. 6
 32: 1....75. 1, 119. 1,
 249. 2. *a*
 4, 8....275. 3. *a*
 19....220. 2. *b*
 25....104. *d*, 156. 2
 33: 3....63. 1. *b*, 174. 4
 13....220. 2. *b*
 20....105. *a*
 24....111. 3. *a*
 36: 3....38. 1. *a*
 28....216. 2. *a*
 38: 27....250. 2 (2)
 39: 30....105. *d*
 40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
 4: 13....60. 3. *a*
 23, 28....150. 5
 5: 21....61. 4. *a*,
 205. *c*
 22....119. 1
 24....220. 2. *a*
 6: 14....114
 15....95. *a*
 7: 38....216. 1. *a*
 8: 3....119. 1
 9: 7....98. 1. *a*
 10: 4....39. 4. *a*
 11....273. 2
 12....39. 3. *b*
 18....271. 4. *a*
 19....230. 2. *b*
 11: 7....126. 1
 9....270. *c*
 18....229. 4. *b*
 32....38. 1. *a*, 254. 4
 29....71. *a* (3)
 42....4. *a*
 43....164. 2
 44....96. *b*, 242
 13: 3....258. 3. *a*
 4....27, 57. 2 (2)
b, 220. 1. *b*
 10, 21....71. *a* (3)
 51, 52....139. 3
 55, 56....96. *a*
 14: 8....126. 1
 13....175. 2
 35....242. *a*
 38....274. 2. *a*
 42....156. 2
 43....92. *d*, 94. *b*
 15: 24....87
 29....100. 2. *a* (2)
 32....87
 16: 4....104. *h*
 8....11. 1. *a*, 188. *a*
 31....71. *a* (3)
 18: 4....263. 1
 7 ff....172. 3
 28....156. 4
 19: 20....175. 5, 282. *a*
 20: 3....256
 7....96. *b*
 21: 1....96. *a*
 4....140. 4
 5....97. 1. *a*
 9....71. *a* (3),
 140. 3
 23: 3....280. 3. *a*
 13....220. 1. *b*

23: 17....\$ 26
 18....216. 2. *a*
 22....106. *a*
 30....112. 3
 39....22. *a*
 24: 5....100. 2. *a* (1)
 22....250. 1. *a*
 23....273. 3
 25: 5....216. 2. *a*
 21....172. 1
 46....59. 3. *b*
 26: 9....100. 2. *a* (1)
b, *s*.
 15....141. 3
 18....92. *d*
 25....132. 1
 35....92. *e*
 34....172. 1
 34, 35....65. *a*
 34, 43....140. 6
 27: 7....251. 2. *a*
 8....112. 3
 23....246. 2. *a*

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1: 10....\$ 13. *b*
 47....96. *a*
 2: 33....96. *a*
 3: 26....271. 4. *b*
 49....55. 1
 4: 23....22. *a*
 5: 13, 14....71. *a* (3)
 22....131. 2
 6: 23....120. 3
 8: 7....121. 3
 24....22. *a*
 9: 6....275. 1. *b*
 7....249. 2
 14....275. 1. *c*
 20....253. 2
 10: 23....45. 5
 29....21. 1
 35....4. *a*
 11: 4....57. 2 (2) *a*,
 229. 3. *a*
 5....263. 4
 11....164. 2
 15....71. *a* (2)
 16....111. 3. *a*
 20....196. *d*
 25....111. 2. *c*
 12: 1....276. 1
 4....250. 2 (2) *a*
 13: 18....283. 2. *a*
 32....156. 4
 14: 1....275. 2. *a*
 2....262. 1
 15: 6....252. 3
 21....59. 3. *b*
 28....27, 250. 1. *b*
 29....275. 1. *c*
 16: 3....275. 2
 17: 3, 4....104. *g*
 10....140. 4
 28....125. 2
 20: 3....125. 2
 5....104. *l*
 8....276. 3
 14....104. *i*
 21....131. 4
 21: 5....104. *l*
 30....105. *a*, 140. 5
 33, 35....44. *a*
 22: 6....269. *b*
 8....274. 2. *a*
 11....19, 12, 141. 1,
 267. *b*
 25....119. 1
 29....262. 1

22: 33....\$ 105. *a*
 37....141. 1
 23: 7....19. 2, 119. 3,
 141. 1, 263. 5
 13....141. 3
 18....61. 6. *a*
 19....121. 3
 24....166. 5
 25....139. 1, 2
 27....104. *j*
 24: 3....61. 6. *a*
 4....266
 7....19. 2. *b*, 131. 6
 9....275. 6
 11....127. 2
 15....61. 6. *a*
 17....161. 2
 21....158. 3
 22....35. 1
 25: 13....24. *a*
 26: 30....246. 3. *b*
 62....96. *a*
 28: 4....249. 1. *b*
 6....254. 6. *b*
 8....104. *d*
 26....39. 3. *b*
 29: 15....251. 1
 30: 11....274. 2. *b*
 31: 2....131. 3
 12....45. 5. *a*
 32: 5....271. 4. *a*
 7....113. 1
 21....254. 9. *b*
 33....71. *a* (1), 246.
 1. *a*
 42....27
 33: 30....111. 2. *d*
 34: 5....61. 6. *a*
 6, 7, 9....24. *a*
 18....131. 1
 28....57. 2 (2) *b*
 35: 4....251. 2. *a*
 19....125. 2
 20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
 14....259. 2
 15....225. 1. *a*
 19....271. 2
 22....99. 3. *a*
 28....38. 1. *a*
 35....38. 1. *a*, 249. 1
 38....273. 1
 44....245. 5. *d*
 45....112. 3
 2: 9....60. 4. *a*
 12....202. 5. *a*
 24....131. 3
 35....139. 1
 3: 4....250. 2 (1)
 13....246. 1. *a*
 17....216. 2. *a*
 26....21. 1, 151. 2
 4: 10....119. 1
 11....99. 3. *a*
 26....44. *b*, 91. *b*
 30....265. *b*
 33....35. 1
 41....219. 1. *b*,
 256. *d*
 5: 6-21....39. 4. *a*
 8....27
 9....111. 3. *a*
 14....249. 1. *c*
 17....27
 24....71. *a* (2)
 6: 4....4. *a*
 25....45. 1
 7: 2....\$ 119. 1
 5....126. 1
 10....92. *c*
 13....104. *h*
 15....105. *a*
 17....154. 9. *b*
 23....275. 1
 24....94. *b*, 112. 3
 8: 3....86. *b* (3 pl.)
 9....297. 2. *a*
 16....55. 2. *a*, 86.
b (3 pl.)
 9: 3....112. 3
 6....58. 4. *a*, 249. 2
 14....98. 2
 25....251. 4
 26....119. 1
 10: 15....119. 3
 17....30. 2
 11: 12....247. *a*
 14....270. *b*
 18....249. 2. *b*
 22....87. 88 (pl.)
 12: 6....270. *b*
 16....274. 2. *e*
 31....45. 5
 13: 8....111. 3. *a*
 4....283. 1
 5....65. *b*
 7....276. 1
 14....254. 6. *a*
 14: 5....57. 2 (3) *a*
 7....196. *c*
 17....229. 4. *b*
 22....280. 1
 15: 16....119. 1
 18....126. 1
 16: 1....22. *b*
 3....30. 2
 20....280. 3
 17: 2, 3....265. *a*
 18: 2....275. 1. *c*
 19: 6....114
 15....43
 20: 2....19. 2, 119. 3
 7....119. 1
 21: 7....13. *b*, 86. *b*
 (3 pl.)
 8....83. *c* (2)
 11....214. 1. *b*
 22: 7....126. 1
 24....255. 2
 23: 5....253. 2. *b*
 11....24. *b*
 24: 3....104. *h*
 4....96. *a*
 25: 4....158. 3
 7....60. 3. *a*
 13....280. 2
 26: 2....39. 4
 5....254. 6. *b*
 12....94. *b*, 113. 2
 27: 4....106. *a*
 7....24. *a*
 28: 24....104. *b*
 45....104. *b*
 48....94. *b*
 52....126. 1
 57....164. 2
 58....249. 1
 59....165. 2, 220.
 2. *a*
 66....177. 3
 29: 11....106. *a*
 30: 3....92. *c*
 3, 4....104. *h*
 11....166. 1, 205. *c*
 20....39. 4, 87
 31: 28....22. *b*
 29....166. 1
 32: 1....245. 2

- 32: 6....\$ 228. 2. *a*
7....104. *b*, 280. 2
8....11. 1. *b*, 94. *b*
10....63. *c*, 105. *b*
13....13. *a*
15....285. 3
18....172. 4
21....111. 2. *b*
22....147. 4
26....104. *f*, 172. 3
28....215. 1. *b*
29....262. 1
32....24. *b*, 57. 2
(2) *a*
34....90 (pass.)
36....35. 1. 86. *b*
37....172. 1
37, 38....220. 2. *c*
41....141. 2
83: 16....61. 6. *a*, 88
(3 *f*), 167. 3
21....177. 3
- JOSHUA.
- 1: 1....\$ 265. *a*
8....36. 2
14....256
16....263. 1
2: 8....88 (pl.)
14....249. 2. *b*
16....157. 1, 164. 2
17, 18, 20....104. *k*
18....112. 3
30....249. 2. *b*
3: 2....246. 3
9....131. 3
11....246. 3. *a*
12....280. 1
13....246. 3
14....253. 2. *a*
4: 4....251. 4. *a*
5....255. 3
6....88 (pl.)
8....104. *g*
10....275. 2
13....45. 5. *a*
23....127. 2
24....262. 1
6: 5....125. 2
7....46
13....282. *c*
17....166. 1
7: 7....60. 3. *b* (2),
94. *b*, 112. 2
9....172. 3
21....246. 2. *a*
8: 11....246. 3. *a*
19....271. 2
22....272. 2
24....22. *b*
33....246. 2. *a*
9: 4....161. 1
6....119. 4
8....262. 2. *a*
12....161. 1, 249.
2. *a*
13....126. 1
24....95. *c*, 172. 3
10: 11....38. 4. *a*, 39.
1. *a*
20....22. *b*
24....86. *b* (3 pl.),
245. 5. *b*
26....56. 4
29....272. 2
30....21. 1
31, 38....272. 2
11: 8....21. 1
14....94. *b*
- 12: 21....\$ 55. 2. *a*
13: 13....196. *b*
23....247. *a*
14: 8....62. 2, 175. 1
15: 36....203. 5. *b*
38....22. *a*
56....22. *a*
17: 1....30. 2
18: 12, 14....86. *b* (3
pl.)
20....88
19: 43....61. 6. *a*
50....172. 4
51....39. 1. *a*
21: 10....227. 1. *a*
22: 5....87
12....45. 5
16....119. 3
17....271. 4. *a*
25....148. 1
27....44. *b*
23: 7, 12....249. 2. *a*
24: 10....92. *d*, 282. *a*
15....88 (pl.)
19....275. 3. *a*
- JUDGES.
- 1: 1....\$ 265. *a*
15....273. 3. *a*
2: 7....256
3: 15....246. 3. *b*
24....140. 5
25....157. 1
27....272. 2. *b*
30....274. 2. *a*
4: 19....164. 2, 262. 2
20....104. *a*, 127. 2
21....11. 1. *a*, 156. 3
22....266
23....126. 1
24....282. *c*
5: 5....86. *a*, 141. 1,
249. 2. *a*
7....24. *c*, 74, 74. *a*
8....92. *d*, 121. 1
12....45. 2. *a*
13....143. 3
15....199. *c*, 207.
2. *a*
26....88 (3 *f* pl.),
105. *b*
28....60. 3. *b* (2),
121. 2
31....263. 1
6: 9....99. 3. *b*
11....246. 3. *b*
14....249. 2. *b*
15....250. 2 (2) *a*
17....74, 74. *a*
20....73. 2. *a*
25....249. 1. *c*
31....230. 3. *a*
34....119. 1
36....258. 3. *b*
7: 6....22. *a*
12....74. *a*
19....268. 1
8: 1....166. 2
2....25
10....224. *a*
11....229. 4. *b*
19....111. 3. *b*
26....74. *a*
9: 2....230. 2. *a*
8....98. 1. *a*
9....53. 2. *b*, 63. 1.
a, 95. *b*
10....89 (f. s. &
m. pl.)
- 9: 11....\$ 53. 2. *b*,
95. *b*
12....89 (f. s. &
m. pl.)
13....95. *b*
14....89
24....220. 1. *b*
25....174. 5
29....164. 5, 172. 3
35....274. 2. *b*
38....91. *b*
48....75. 1
53....140. 5
10: 2....60. 3. *b* (1)
4....207. 1. *f*
9....243. 3
14....119. 4
11: 1....254. 6
18....90. 3. *a*
23....91. *b*, 119. 1
37....98. 2
40....250. 2 (2),
263. 4
12: 4....272. 2
5....230. 3. *a*
6....3. 1. *a*
13: 2....248. *a*
3....16. 1
5, 7....90 (2 *f* s.)
6....119. 2
8....93. *b*, 245. 5.
b, 266. 3
12....275. 1. *a*
23....273. 1
14: 1....61. 6. *a*
6....245. 5. *d*
11....251. 2. *a*
15....283. 2. *a*
18....61. 6. *a*
15: 16....280. 3. *a*
16: 5....130. 1. *b*
13....112. 3
14....246. 3. *a*
16....27
25....51. 2
26....150. 1
27....271. 1
28....22. *b*, 27, 223.
1. *a*
17: 2....71. *a*, 2
18: 7....94. *a*, 275.
2. *b*
29....93. *b*
30....4. *a*
19: 5....19. 2. *a*, 89
11....150. 1 (2)
22....82. 5. *a*
20: 13....46
15, 17....96. *a*
25....224. *a*
31....131. 2
32....24. *b*
39....131. 5
43....24. *b*
44....271. 4. *b*
21: 9....86. *a*
21....39. 3. *b*
22....153. 3
25....258. 3. *b*
- RUTH.
- 1: 8....\$ 275. 5
9....89 (f. pl.)
11....45. 4
13....25. 71. *a* (3),
88 (f. pl.), 91. *c*
19....104. *g*
20....60. 3. *c*, 196.
d
- 2: 8....\$ 88, 88 (2 *f*),
127. 1
9....88 (pl.), 165.
3
14....150. 3
16....139. 2
3: 3....86. *b* (2 *f*),
4....16. 1, 55. 2. *a*,
88 (2 *f*), 106. *a*
12....258. 3. *b*
13....119. 3
15....60. 3. *b* (2),
120. 1, 164. 2,
251. 2. *c*
20....220. 1. *b*
4: 1....147. 5
15....104. *c*, *i*
- 1 SAMUEL.
- 1: 1....\$ 265. *a*
3....219. 1. *a*
4....245. 3. *b*
6....24. *b*, 104. *i*
8....263. 2
9....104. *d*, 172. 4,
254. 1
14....88 (2 *f*.)
17....53. 2. *a*
20....119. 2
24....104. *i*
28....119. 2
2: 5....24. *c*
10....119. 1
13....203. 5. *a*
22....88 (pl.)
27....91. *b*
3: 2....258. 3. *a*
4....263. 1. *b*
7....263. 1. *b*
8....254. 9. *b*
19....263. 4
4: 8....266. 2. *a*
12....266. 3
14....75. 1
19....148. 2
6: 10....104. *g*, 165. 3
12....88 (3 *f* pl.),
147. 4, 282
14....246. 3. *b*
15....119. 1
7: 8....119. 1
8: 19....24. *a*
9: 3....270. *c*
9....243. 2. *a*,
245. 3
24....245. 5. *b*
10: 1-8....100. 1
4....251. 2. *c*
5....266. 3
6....165. 3, 273.
3. *a*
13....165. 3
19....250. 2 (2) *a*
24....24. *b*
12: 3....38. 1. *a*
7....91. *c*
13....119. 2
24....94. *a*
13: 5....250. 2 (1)
8....149. 2
19....86. *b* (3 pl.)
21....19. 2. *b*, 65. *a*
14: 1....73. 2. *a*
22....94. *c*
24....111. 2. *d*
29....249. 2. *c*
32....157. 3, 172. 4
33....57. 2 (3) *a*,
164. 3

- 14: 36...\$ 141. 1
40...276. 3
15: 1...125. 2
5...111. 2. c
6...151. 2
9...91. e
19...157. 3, 172. 4
30...100. 2. a (1)
16: 4...284
12...214. 2. b
15...221. 2. a
18...246. 3. b, 254.
6. a, 257. 2
23...245. 3. a
17: 12...249. 2. c, 253.
2. b
25...24. b, 104. h
26...73. 2. a, 275.
3. a
34...245. 5. d, 265.
b, 271. 4. b
35...14. a, 112. 3.
265. b
42...172. 4
47...150. 2
55...245. 2, 249.
2. a
56...249. 2. a
18: 1...105. a
6...153. 3
7...250. 2 (2) a
9...156. 1
17...119. 1
20...243. 2
22...220. 2. b
28...104. i
29...148. 1, 151. 2
19: 10...249. 2. b
13, 16...201. 2
17...104. k
21...269. a
22...249. 1. c
20: 6...119. 1
13...271. 4. a
21...39. 4
28...119. 1
31...254. 6. a
38...199. b
42...250. 2 (2) a
21: 2...219. 1. b
3...92. b, 221. 3. a
7...44
12...44. a
14...66. 1 (1), 105.
a, 174. 4
15...126. 1
22: 2...165. 2
23: 11...94. d
22...282. a
24: 14...245. 5. a
17...260. 1
19...71. a (2)
25: 7...94. a
8...164. 2
14...157. 3
18...172. 5, 209.
3. a
33...165. 3
34...88 (3 f.), 167.
3
43...250. 2 (2) a
26: 16...271. 4. b
22...246. 3. a
27: 12...119. 1
28: 7...214. 1. b
8...89 (f. s. & m.
pl.)
10...24. b
14...60. 3. b (2)
15...63. 1. c, 97.
1. b, 164. 5
28: 24...\$ 111. 2. b
30: 1...14. a
31: 2...94. c
2 SAMUEL.
1: 4...\$ 242. c
6...91. b, 166. 3
9...256. c
10...99. 3. b, 106. a
15...131. 3
21...255. 1
26...166. 1
2: 19...13. b
27...65. a
32...274. 2. b
3: 2...257. 1
8...165. 3
22...276. 2
4: 6...71. a (3)
5: 2...164. 2
6: 1...151. 2
3...249. 1. b
5...16. 3. b
13...282. c
16...253. 1
20...282. b
23...56. 2
7: 10...114
8: 18...199. b
10: 3...253. 2
11, 17...275. 2. b
11: 1...11. 1. b
24...177. 3
25...245. 5, 271.
4. a
12: 1, 4...156. 3
4...249. 1. c
14...92. d
13: 4...250. 1
31...254. 10
32...158. 3
39...253. 1
14: 2, 3...16. 1
7...38. 4. a, 158. 3
10...104. k
19...57. 2 (1),
180. a
30...149. 1, 150. 4
15: 8...282. b
12...165. 2
23...275. 2. b
30...282. c
32...273. b
34...287. 3
37...215. 1. e
16: 1...250. 2 (1)
16...215. 1. e
17: 9...243. 2. a
10...140. 4
12...71. a (1)
22...223. 1. a
23...113. 1, 275.
3. a
18: 3...113. 2
18...270. b
19: 1...281
14...111. 2. b
18...224. a
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. d
9...111. 2. b
21...95. a
21: 2...166. 2
6...60. 3. a, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) a
21: 11...\$ 271. 4. a
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. b
40...53. 3. a, 111.
2. c
41...53. 2. b, 132.
1
43...118. 3, 141. 3
44...199. b
48...238. 1. b
23: 1...160. 5
6...33. 3, 140. 6,
221. b
8...199. b
27...24. b
24: 12...268. 2
13...253. 2
1 KINGS.
1: 6...\$ 243. 1
14...259. 2. a
15...54. 1, 205. b
21...87
27...283. 2. b
2: 24...105. a
31...254. 6. b
3: 3...126. 1
7...267. b
15...147. 4
4: 5...150. 4, 215.
1. e
5: 3...253. 2. a
10...254. 8
11...260. 2 (2) a
20...119. 1
25...53. 2. a
6: 16...10. a
19...132. 1
21...207. 1. c
38...251. 4. a
7: 12...249. 1. c
14...132. 1, 253. 1
37...220. 1. b
44...251. 4. a
8: 1...119. 1
48...86. b (1 c.)
9: 11...165. 2
10: 3...112. 3
9...254. 8
12...275. 1. b
15...254. 3
11: 1...210. d
3...275. 1. a
13...16. 1
22...24. a
25...271. 4. b
39...57. 2 (2) a
12: 10...221. 5. a
12...164. 2
32...257. 3
13: 7...234. a
12...75. 2
20...60. 3. b (2)
14: 2...71. a (2)
3...60. 2. a, 127. 1
6...273. 5
24...246. 3. a
25...257. 3
15: 16...60. 3. a
23...271. 4
29...94. b
33...257. 3, 4
16: 10...252. 2
16...247. a
17...172. 4, 175. 3
25...172. 4
16: 26...\$ 254. 9. a
29...252. 2. a
17: 3...100. 1
14...177. 3
21...43
18: 1...252. 1
12...100. 2. a (1)
13...104. g
30...131. 3
32...273. 3
42...175. 3
43...254. 9. a,
274. 2 d
44...104. b
19: 2...275. 3. a
4...274. 2. c
7...38. 1. a
10...92. d
11...275. 1. c
15...66. 2 (2) b,
219. 1
19...251. 4. a
20...98. 1. a
20: 9...39. 4
13...229. 1. b
27...96. a, 161. 4
35...172. 3
39...91. b
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. b
25...165. 1
27...253. 2. a,
270. c
35...147. 4
54...119. 1
2 KINGS.
1: 2...\$ 249. 2. c,
283. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) a
16...59. 4
2: 1...16. 3. b
10...93. c
11...16. 3. b
16...208. 3. c
21...165. 2
22...165. 3
24...251. 2. b
3: 4...253. 2. a
23...119. 1
25...65. b, 111. 1
27...263. 1
4: 7...220. 1. b
16, 23...71. a, 2
24...131. 1
25...73. 2. a
32...95. a
5: 1...39. 1. a
3...112. 3
6...104. j
7...254. 9. b
9...257
18...46, 176. 1
6: 5...271. 4. b
8...220. 2. a
10...252. 4
11...74. a
18...98. 2, 207.
1. a
19...88 (pl.)
22...230. 3
23...172. 4

6: 32....\$ 24. *b*
 7: 12....165. 1
 13....246. 3. *a*
 8: 1....71. *a* (2)
 8....249. 2. *c*
 12....126. 1
 13....75. 1
 21....11. 1. *b*, 90
 9: 17....196. *b*
 25....229. 1. *b*
 37....172. 1
 10: 14....118. 3
 30....39. 4
 11: 4....199. *b*
 13....199. *a*
 12: 1....252. 2. *b*
 8....216. 1. *a*
 9....69. 3. *c*, 132. 2
 10....251. 1. *a*
 13: 6....164. 2
 14....263. 1
 15: 1....252. 2. *a*
 10....19. 2
 16....246. 2. *a*
 16: 7....156. 2
 17....253. 2
 17: 13....39. 4. *a*
 36....39. 4
 18: 23....119. 1
 30....126. 1, 271.
 4. *a*
 19: 4....285. 1
 23....254. 2. *a*
 25....175. 2
 29....131. 3
 22: 19....106. *a*
 23: 1....251. 2. *b*
 17....73. 2. *a*, 246.
 3. *a*
 25: 17....251. 2. *b*
 29....177. 3

1 CHRONICLES.

2: 13....\$ 57. 2 (1)
 16....13. *b*
 3: 5....149. 1
 4: 10....190. 2. *a* (1)
 5: 20....74. *a*
 12: 1....14. *a*
 2....150. 1, 190. *a*
 14....260. 2 (2)
 20....14. *a*
 13: 3....104. *l*
 12....51. 2
 15: 24....94. *e*, 180. *a*
 27....180. *a*, 246.
 3. *a*
 17: 4....266. 3. *a*
 20: 2....254. 5
 8....73. *a*, 149. 1
 21: 13....259. 2
 22: 14....250. 2 (3)
 23: 6....59. *a*
 24: 3....59. *a*, 113. 1
 28....275. 1. *c*
 25: 19....251. 4. *a*
 26: 28....245. 5. *b*
 27: 15....251. 4. *a*
 28: 1....36. 1
 5....249. 1. *a*
 29: 17....245. 5. *b*
 18....126. 1

2 CHRONICLES.

1: 4....\$ 245. 5. *b*
 10....164. *b*
 2: 7....14. *a*, 254. 3

3: 3....\$ 247. *a*
 5: 2....119. 1
 12....180. *a*
 6: 42....98. 1
 7: 6....94. *e*
 8: 16....246. 3. *a*
 18....13. *a*
 10: 7....231. 5. *a*
 10....19. 2
 15: 8....246. 3. *a*
 16: 7. 8....119. 1
 12....177. 3
 17: 11....62. 2. *b*, 209.
 2. *d*
 12....282. *c*
 13....275. 1. *c*
 18: 22....249. 2. *b*
 23....38. 4. *a*
 19: 2....112. 5. *c*
 20: 7....105. *a*
 35....96. *a*
 21: 17....125. 1, 260.
 2 (2)
 22: 5....53. 2. *a*
 11....39. 1. *a*
 23: 19....242
 24: 18....249. 2. *b*
 25: 4....254. 7
 26: 15....148. 1, 177. 3
 17....251. 2. *b*
 19....119. 3
 21....198. *a*, 4
 28: 23....94. *e*
 29: 31....65. *b*
 36....245. 5. *b*
 31: 7....148. 1
 14....219. 1. *a*
 32: 15....256. *c*
 30....150. 2 (p.
 182)
 33: 19....199. *c*
 34: 4....126. 1
 5....220. 1. *b*
 6....43. *b*
 35: 13....57. 1

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3: 11....\$ 95. *c*, 150. 5
 7: 25....39. 4
 8: 18....26
 23....99. 3
 25....98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26....98. 1. *a*
 29....246. 3. *a*
 31....99. 3
 10: 14....245. 5. *b*
 16....122. 2, 141. 1
 17....245. 5. *b*

NEHEMIAH.

1: 4....\$ 125. 2
 7....282. 3
 2: 4....111. 2. *e*
 7....111. 2. *b*
 12....39. 4
 13....4. *a*, 164. 5
 3: 13....53. 2. *b*, 62. 1
 20....94. *a*
 53....274. 1
 34....210. *c*
 4: 7....216. 2. *a*
 5: 8....255. 1
 14....65. *a*
 16....112. 3
 6: 6....177. 1
 8....57. 2 (3) *a*,
 164. 3.

6: 11....\$ 233. *a*
 7: 34....251. 3
 8: 2....166. 4
 5....166. *a*, 125. 2
 9: 5....161. 4
 6....71. *a* (2)
 18....63. 1. *a*
 19....249. 1
 26....63. 1. *a*
 28....249. 1. *a*
 32....271. 4. *a*
 35....249. 1. *c*
 10: 39....94. *b*, 113. 2
 11: 17....150. 2
 12: 44....39. 3. *b*
 13: 13....111. 2. *d*
 16....11. 1. *a*
 23....210. *d*

ESTHER.

2: 8....\$ 126. 1
 9....207. 2. *d*
 4: 3....150. 5
 4....161. 2
 14....127. 1
 16....276. 2
 7: 5....82. 1. *a* (1)
 8: 6....269
 15....256
 9: 4....282. *c*
 27....86. *b* (3 pl.)

JOB.

1: 3....\$ 250. 2 (2),
 260. 2 (1)
 5....263. 4, 274.
 2. *d*
 6....245. 3. *b*
 7....45. 1
 10....71. *a* (2)
 11....45. 4, 151. 3
 14....220. 1. *b*, 258.
 3
 21....164. 2
 2: 3....36. 1. *a*
 5....45. 4
 7....46
 10....248. *a*
 3: 3....263. 5
 8....267. *b*
 11....263. 5
 13....263. 1
 25....168. *a*, 172. 3
 4: 2....283. 1. *a*
 4....200. *e*
 6....287. 3
 19....285. 1
 5: 7....93. *b*, 287. 1
 8....263. 1
 16....61. 6. *a*
 18....165. 3
 6: 2....263. 1
 16....96. *b*
 22....60. 3. *b* (2),
 119. 4
 26....136. 1
 7: 3....243. 2. *b*
 5....119. 1, 159. 3
 14....104. *j*, 105. *b*
 18....105. *b*
 8: 8....57. 2 (2) *a*,
 227. 1. *a*
 21....165. 1
 9: 2....22. *b*
 6....88 (pl.)
 15....92. *b*

0: 18....\$ 24. *b*, 105. *a*,
 199. *a*.
 30....121. 1
 31....105. *b*
 10: 12....19. 2
 22....61. 6. *a*
 11: 3....94. *a*
 12....139. 3
 15....159. 5
 17....97. 1. *a*, 260.
 2 (2) *c*
 12: 14....111. 1
 21....282. *c*
 13: 9....24. *c*
 15....83. *b*
 21....119. 1
 27....264. *a*
 14: 1....254. 9. *b*
 19....112. 3, 275. 4
 15: 7....227. 1. *a*
 11....269. 2 (2) *b*
 18....121. 2
 22....172. 5
 16: 5....104. *h*
 11....147. 3
 12....161. 2
 13....126. 1, 216.
 1. *b*
 16....60. 3. *b* (2)
 19....19. 2
 17: 2....24. *b*
 3....126. 1
 10....215. 1. *c*
 16....88 (3 f. pl.)
 18: 2....54. 3
 4....91. *b*, 230. 2
 19: 2....105. *c*
 3....94. *c*, 252. 4
 7....113. 1
 15....105. *e*
 16....45. 4
 17....139. 2
 23....88 (pl.), 141.
 1
 29....74. 74. *a*
 20: 4....158. 3
 8....159. 3
 17....255. 3. *a*
 24....112. 5. *c*
 26....60. 3. *c*, 93. *a*,
 111. 2. *e*
 28....149. 2
 21: 5....140. 5
 13....24. *c*
 18....104. *i*
 24....88 (pl.)
 22: 3....283. 2
 20....220. 1. *b*
 21....88 (3 f.), 94
d, 167. 3
 23: 3....269. *b*
 9....54
 11....79. 3. *a*
 17....86. *b* (2 m.)
 24: 14....83. *b*
 19....285. 3
 21....150. 2
 24....139. 1
 25....264. *a*
 33....220. 2. *c*
 25: 3....220. 1. *b*
 26: 9....180. *a*
 11....161. 4
 27: 3....256. *c*
 4....92. *e*
 12....271. 3
 33....220. 2. *c*
 28: 12....245. 5
 29: 3....139. 2
 6....53. 3. *b*
 14....105. *d*

29: 21...\$24. *c*
30: 8...24. *b*
26...99. 3. *b*
31: 5...157. 3
15...61. 3, 105. *b*,
161. 3.
18...273. 3. *a*
22...27
24...60. 1. *a*
32: 2...269. *b*
10...125. 1
11...53. 2. *a*, 111.
2. *c*
18...164. 2
33: 5...111. 3. *a*
9...71. *a* (1)
13...158. 1
21...26, 121. 1
25...180. *a*
27...158. 2
30...159. 2
34: 5...65. *a*
13...61. 6. *a*
18...112. 1
22...91. *b*
25...216. 1. *a*
35: 11...53. 3. *a*, 111.
2. *c*
87: 6...177. 1
12...61. 6. *a*
24...104. *h*
38: 1...4. *a*
12...86. *b* (2 m.)
24...60. 4. *a*, 113. 1
35...230. 2. *a*
39: 2...104. *g*
3...161. 2
4...112. 5. *c*
24...165. 2
40: 2...268. 1. *a*
21, 22...208. 3. *a*
22...221. 6. *b*
41: 1...160. 5
2...105. *b*
17...131. 4, 164. 2
25...172. 5
26...43, 43. *a*
42: 2...86. *b* (1. *c*)
13...223. 1. *a*

PSALMS.

1: 1...\$245. 2
2: 2...247
3...45. 4, 97. 1
7...71. *a* (2)
12...35. 1, 271. 4
3: 2...141. 1
3...61. 6. *a*
8...273. 2
4: 3...111. 2. *e*
7...3. 1. *a*, 131. 3,
165. 1
5: 9...31. *b*, 150. 1
11...42
12...112. 5. *c*, 254.
9. *b*
13...31. *b*
6: 3...42
4...71. *a*. 2
7: 6...31. *b*, 60. 2. *a*,
114
10...263. 1. *a*
17...254. 9. *a*
8: 2...132. 1
3...94. *b*
5...199. *e*
9: 14...141. 1
15...220. 2. *a*
16...285. 3

9: 17...\$149. 1
18...219. 1. *a*
19...126. 1
10: 2...31. *a*, 286
5...31. *b*
8, 10...209. 1. *a*
12...131. 3
13, 14...31. *b*
11: 1...257. 1
7...220. 2. *c*, 275.
3. *a*
12: 3...280. 2
4...119. 1
8...73. 1, 249. 2. *b*
13: 4...271. 3
5...104. *h*
16: 5...19. 2. *a*, 90,
151. 3.
17: 3...139. 2
9...263. 5. *a*
18: 6...104. *l*
10...147. 5
15...82. 1. *a* (3)
21...21. 1
27...142. 2
41...132. 1
19: 6...249. 1
8...254. 9. *b*
14...11. 1. *b*
20: 4...63. 1. *c*, 97.
1. *a*, *b*
22: 2...104. *j*
9...42
10...157. 1
17...156. 3, 199. *b*
22...272. 3
32...266. 3
23: 6...148. 2, 267. *d*
24: 14...131. 3
25: ...6. 7. 2. *a*
27...71. *a*. 2
26: 2...98. 1. *a*
4...112. 3
27: 10...112. 3
13...4. *a*
28: 7...150. 2
29: 9...111. 1
30: 4...13. *a*
8...221. 6. *b*
13...105. *b*
31: 10...31. *a*
14...31. *b*
24...119. 4
32: 1...165. 3
10...249. 1. *a*
33: 5...266. 1
34: ...6. 7. 2. *a*
35: 8...105. *a*
10...19. 2. *a*, 22.
b, 215. 1. *c*
19...102. 3
25...127. 2
36: 13...121. 1
37: ...6
9...91. *b*
15...24. *b*
23...161. 4
38: 3...131. 1
11...92. *a*
21...19. 2. *a*
39: 2...97. 1
5...75. 1
14...35. 2, 175. 4
40: 18...71. *a* (2)
41: 5...119. 3, 164. 5
42: 9...220. 1. *b*
10...111. 2. *b*
44: 5...258. 2
13, 21...127. 2
27...61. 6. *a*

45: 3...\$92. *a*
9...199. *b*
10...14. *a*, 24. *b*
47: 5...43. *a*
10...112. 5. *c*
49: 9...55. 1
50: 21...112. 3, 282. *b*
23...105. *b*
51: 6...263. 1
7...121. 2
53: 6...220. 1. *b*
55: 10...92. *c*
16...164. 2
18...274. 2. *a*
19...22...19. 2. *a*
22...141. 1
57: 2...172. 1, 275.
1. *a*
9...247. *b*
58: 2...88 (pl.)
4...156. 2
7...131. 3
8...139. 3
9...24. *b*, 214.
1. *b*
12...275. 3. *a*
60: 2...43. *a*
4...165. 1
5...253. 2. *a*
13...287. 1
61: 1...196. *b*
62: 4...93. *a*, bis
10...260. 2 (2) *c*
12...252. 4
63: 2...275. 1. *c*
4...105. *c*
8...61. 6. *a*
64: 7...54. 3
65: 7...112. 5. *c*
10...104. *h*, 105. *b*
66: 4...275. 2. *b*
12...114
68: 3...91. *b*, 131. 2,
5, 140. 4
5...111. 3. *a*
8...119. 3
18...21. 1
21...231. 3. *a*
69: 10...22. *a*, 104. *i*,
216. 2. *a*
19...98. 1. *a*
24...119. 1
70: 6...71. *a*. 2
71: 6...157. 1
7...256. *b*
12...158. 2
23...88. (f. pl.)
72: 15...105. *b*
17...159. 3, 247
20...93. *a*
73: 2...172. 1
10...254. 6. *b*
16...99. 3. *b*
27...86. *b* (2 m.)
74: 4...220. 2. *a*
5...19. 2. *a*
8...105. *a*
10...119. 1
17...11. 1. *b*
19...196. *b*
75: 11...161. 4
76: 3...203. 5. *c*
4...22. *a*, 126. 2,
216. 2. *a*
6...96. *a*
77: 2...112. 3
4...172. 3
10...139. 2
18...92. *b*
20...24. *b*
78: 9...255. 3. *a*

78: 63...\$93. *b*
65...141. 5*
80: 3...61. 6. *a*
5, 8...253. 2. *b*
6...112. 3
11...93. *a*
14...4. *a*, 180. *a*
15...253. 2. *b*
16...4. *a*, 130. 2
19...157. 3
20...253. 2. *b*
81: 3...45. 5. *a*
11...119. 1, 246.
2. *b*
17...279
84: 2...290. *e*
86: 2...19. 2, 126. 1
88: 17...24. *b*, 92. *a*
89: 2...216. 2. *a*
8...111. 3. *b*
9...253. 2. *b*
10...131. 4
40...272. 3
44...104. *j*
45...24. *b*, 86. *b*
(2 m.)
51...249. 1. *a*
52...24. *b*, 216.
2. *a*
90: 2...263. 1. *b*
10...22. *a*
91: 6...140. 1
12...105. *c*
92: 2...242. *b*
16...61. 6. *a*
93: 1...126. 2
5...174. 1
94: 1...94. *d*
9...126. 1
17...61. 6. *a*
19...141. 6
20...93. *a*, 111.
2. *e*
101: 5...92. *b*, 93. *a*
102: 5...14. *a*
14...139. 2
19...266. 3
103: 3, 4...220. 2. *c*
4...104. *c*, 246.
2. *b*
5...275. 3
7...263. 5
13...119. 1, 252. 3
104: 8...286
18...249. 1. *c*
26...119. 1
28...88 (pl.)
29...111. 2. *b*,
151. 2
105: 15...264
28...99. 3
106: 25...114
47...126. 1
107: 20...199. *d*
27...126. 1
109: 13...173. 3
23...112. 5. *c*
110: 4...61. 6. *a*
111: ...6
112: ...6
113: 5-9...61. 6. *a*
6...218
114: 8...61. 6. *a*
115: 17...242
116: 6...141. 2, 150. 2
12...220. 2. *c*
15...61. 6. *a*
19...20. 1. *b*
118: 10...105. *a*
11...139. 1
18...92. *d*, 104. *a*

118: 23...\$ 166. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. a
 47....141. 6
 71....126. 1
 101....165. 2
 117....172. 3
 129....104. i
 133....97. 2
 137....275. 1. a
 139....24. b
 155....275. 1. a
 122-124:74. a
 122: 4....274. 2. e
 123: 1....61. 6. a
 4....246. 3. a
 124: 4....61. 6. a
 125: 3....61. 6. a
 5....79. 3. a
 127: 2....196. d, 254.
 9. b
 129:74. a
 3....243. 2. a
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. a, 220.
 2. a
 133: 1....24. a
 134-137....74. a
 134: 2....220. 2. b,
 273. 2
 135: 7....94. e, 165. 2
 137: 6....104. c
 138: 6....147. 2
 139: 1....104. j, 147. 5
 2....158. 1
 5....220. 1. b
 8....53. 3. b, 88
 (1. c), 161. 2
 19....83. b
 20....57. 2 (3) a,
 86. b (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. b (1. c)
 141: 3....24. b, 98. 1. a
 5....111. 1, 164. 2
 8....60. 4. a
 143: 3....165. 2
 6....272. 2. b
 144:74. a
 2....199. b
 145:6
 8....215. 1. c
 10....104. b
 147: 1....92. d
 149: 5....112. 5. c

PROVERBS.

1: 10....\$ 111. 2. b,
 177. 3
 20....97. 1. a
 22....31. b, 60. 3.
 c, 111. 2. e
 28....105. c
 2: 11....104. b
 3: 3....125. 1
 12....43. a
 17....258. 1
 4: 6....118. 3
 13....24. b, 106. b
 16....88
 25....150. 1
 5: 22....105. c
 6: 3....49

6: 11....\$ 11. 1. a
 21....104. g
 27....118. 4
 7: 13....141. 1
 14....53. 2. a
 8: 3....31. a, 97. 1. a
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. a, 111.
 2. b
 25....263. 1. b
 27, 29....141. 3
 10: 3....111. 1
 4....11. 1. a, 156. 3
 11....249. 1
 11: 7....208. 3. c
 25....150. 5
 12: 25....197. b
 13: 23....156. 3
 14: 3....105. d
 10....60. 4. a, 119. 1
 34....263. 3
 15: 1....24. a, 60. 4. a
 9....112. 5. c
 16: 4....246. 2. a
 17: 4....111. 2. c, 140.
 5
 10....131. 1
 14....126. 1, 131. 3
 26....242
 18: 5....267. d
 19: 7....19. 2. a, 215.
 1. c
 13....216. 1. d
 19....215. 1. c
 24....51. 1
 25....94. d
 20: 16....111. 3. a
 21: 8....56. 2
 13....254. 9. a
 15....267. a
 22....63. 1. a
 22: 11....215. 1. c
 21....253. 2
 24....60. 4. a
 23: 1....158. 3
 12....243. 2
 24....158. 2, 3
 27....207. 1. c
 24: 2....92. e
 7....156. 3
 14....97. 1. b, 148. 3
 17....91. b, 231. 5. a
 23....94. b
 31....93. a, 207. 2.
 d, 171. 1
 25: 6....126. 2
 7....60. 3. b (1)
 9....174. 4
 11....10. a
 17....127. 2
 19....90
 26: 7....141. 1
 18....141. 6
 21....141. 6
 27: 10....215. 1. c
 15....83. c (2)
 17....140. 1
 25....24. b, 216. 2. a
 28: 6. 18....263. 3.
 21....94. b
 29: 6....140. 1
 30: 4....65. b
 6....22. b, 66. 1 (2)
 a, 151. 2
 8....11. 1. a
 9....65. a
 17....14. a, 24. b,
 57. 2 (3) a

30: 25....\$ 200. e
 31....229. 1. a
 31: 3....199. a
 10-31....6
 12....104. i
 31....247. a

ECCLESIASTES.

1: 4....\$ 260. 1
 9....256. c
 15....161. 4
 17....3. 1. a
 18....90
 2: 5....207. 1. a
 7....275. 1. c
 8....280. 3. a
 13....57. 2 (3) a,
 231. 3. b
 15....260. 2 (2) a
 19....230. 4, 283.
 2. a
 22....74, 177. 1
 3: 2, 4....267. b
 17....245. 5. a
 18....74, 139. 2
 4: 2....268. 1. a
 9....251. 4
 12....105. a
 14....53. 2. a, 111.
 2. c
 5: 5....113. 2
 7....38. 1. a, 201. 2
 8....112. 5. c
 7: 16....82. 5. a
 22....71. a (2)
 24....280. 3
 25....273. 4
 26....91. b, 165. 2
 8: 1....177. 3
 9....268. 1
 12....165. 2
 9: 1....139. 2, 216.
 1. a
 12....59. a, 93. e
 18....165. 2
 10: 5....164. 3
 10....121. 2
 17....229. 2. c
 11: 3....177. 1
 6....75. 2
 12: 1....201. 2
 4....87
 5....11. 1. a, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. b, 65. a

SONG OF SOLOMON.

1: 6....\$ 105. e, 141.
 1, 207. 1. a
 7....45. 5. a, 74,
 209. 1. a
 8....24. b, 260. 2 (2)
 10....174. 1
 2: 5....254. 7
 10....221. 2. b
 15....60. 3. b (2),
 119. 4
 3: 1....45. 5. a
 11....148. 3, 164. 3
 4: 1....254. 4
 2....220. 1. b
 5....216. 1. c
 9....104. k
 5: 2....57. 2 (3) a,
 60. 4. a

5: 3....\$ 105. d
 9....104. k
 12....57. 2 (3) a
 6: 5....45. 5. a
 6....220. 1. b
 9....105. e, 275. b
 11....141. 1
 7: 3....221. 6. b
 4....216. 1. c
 8....210. e
 13....141. 1
 8: 2....199. b
 5....104. i
 6....22. a, 216. 2. a

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1: 3....\$ 262. 3
 5....256. c
 6....60. 2. a, 156. 2
 9....262. 1
 11....271. 1
 15....104. h, 119. 1
 16....54. 4. a, 82.
 5. a
 17....185. 2. c,
 267. c
 18....245. 5. d
 21....33. 1, 61. 6. a,
 218
 22....245. 5
 24....245. 4
 29....279
 31....60. 3. b (2)
 2: 2....265. b
 4....207. 1. a
 20....43. b, 207. 1.
 a, 256
 3: 1....280. 3. a
 9....273. 3. a
 15....24. a, 75. 1
 16....172. 5, 209. 3. a
 24....53. 3. a
 4: 4....262. 1
 5: 10....22. a, 216. 2. a
 19....97. 1, 97. 1. a
 20....10. a
 23....275. 6
 28....24. b
 6: 1....265. a
 2....203. 5. a
 5....254. 10
 9....56. 3. a, 175. 4
 12....119. 1
 13....92. d
 7: 2....157. 1
 4....91. b
 11....119. 3, 126. 1
 14....166. 1
 15....267. c
 19....156. 4
 25....274. 2. e
 8: 2....22. b
 11....104. a
 17....100. 2. a (1)
 23....61. 6. a
 9: 3....24. b, 221. 5. a
 4....142. 1
 6....4. a
 12....246. 2. b
 17....45. 2
 10: 1....207. 2. a,
 247. b
 9....22. b
 10....260. 2 (2) c
 12....255. 3
 13....11. 1. b, 57. j
 (3) a, 92. b, 174.
 1, 231. 3. b

- 10: 14....\$ 245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....24. *b*
 34....19. 1, 45. 2
 11: 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13: 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14: 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15: 5....142. 2, 161. 2
 16: 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 m.),
 161. 4
 17: 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18: 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19: 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 180. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20: 4....199. *c*
 21: 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22: 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23: 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24: 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25: 1....104. *h*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26: 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 pl.)
 19....221. 2. *b*
 20....172. 3
 27: 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 f. pl.)
 12....223. 1. *a*
 23: 3....88 (3 f. pl.),
 91. *c*
 6....60. 3. *a*
 23: 10....\$ 280. 2
 12....86. *b* (3 pl.)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29: 1....131. 2
 7....165. 3
 9....141. 6
 14....90, 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 pl.)
 22....156. 1
 30: 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....130. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31: 4....22. *a*, 43
 32: 1....88
 11....275. 1. *a*
 33: 1....24. *b*, 87, 131,
 2, 141. 3, 258. 3. *a*
 6....255. 2
 7....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34: 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35: 1....55. 1, 88 (pl.),
 158. 2
 7....275. 4
 36: 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37: 23....270. *c*
 32....254. 9. *a*
 38: 5....90, 279. *a*
 14....19. 2
 16....256. *c*
 40: 1....263. 2
 7....22. *b*, 35. 1
 12....215. 1. *c*
 17....260. 2 (2) *c*
 21....263. 2
 24....92. *b*
 30....147. 4
 31....245. 5
 41: 7....90, 270. *b*
 8....285. 1
 14....254. 3
 23....97. 2. *a*, 172. 3
 24....260. 2 (2) *c*
 42: 4....140. 1
 5....126. 1, 221.
 7. *b*
 6....97. 2. *a*
 11....156. 1
 22....65. *a*
 24....267. *c*
 43: 5....105. *b*
 8....94. *d*
 9....91. *d*
 23....112. 3
 44: 2....105. *b*, 193.
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 44: 8....\$ 147. 3
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INDEX III

HEBREW WORDS ADDUCED OR REMARKED UPON.

—♦♦—

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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POSTSCRIPT



THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

GENERAL VIEW OF THE VERB.

[illegible][illegible][illegible]

DECLENSION OF NOUNS.

CHANGES PRODUCED BY AEDING

The leucine coking r

- 1 In a simple ultimate there is no change
- 2 If the ultimate is moved a Segholate \bar{e} is adopted

The feminine \bar{a} , the plural \bar{a} or \bar{e} and the dual \bar{a} in a mixed ultimate,

- 1 There is rejection except from nasals, or when the preceding vowel is a pretonic *kame*.

- 2 The final letter is doubled in nouns from contracted 37 roots, in those in which consonants concurring at the

3. *Sepholates* res. as their primary syllabic form before the feminine ending *-n* into *pa* and occasionally in the dual they res. as *pa-*kanets and the original vowel of the monosyllabic falls away.

In a simple ultimate,

1. π is rejected
2. π becomes π^+ , π^0 or π^-
3. π^+ and π^- rarely occur, see §2.09.3

In the present,

Kanets and There are rejected, except from points in 7

THE CONSTRUCT STATE

- 1 The feminine \bar{n} , becomes \bar{n} ; the dual \bar{n} and the plural \bar{n} become \bar{n} .

 $\text{Na}(\text{OH}) + \text{H}_2\text{O} \rightarrow \text{NaOH}$

- 1 Before the grave suffixes *-u*, *-u*, *-u*, *-u*.
Nouns of both genders and of all numbers take the form of the
nominal root.

- II. Before the light suffixes

1. Singular & plural nouns with a feminine ending adopt the construct form, only changing **r** to **r'**
2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute & plural termination
3. Dual nouns retain the form which they have before the absolute & dual termination.

111. Before all surfaces grave or light.

1. Sepholate nouns in the singular revert to their monosyllabic form, as before the feminine ending "i".
2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.
3. Final "i" is dropped.

PERSONAL PRONOUNS.

[illegible]

INSEPARABLE PREPOSITIONS AND MAY CONJUNCTIVE

Primary form

Before Vowelless Consonants.

Before Gutturals with Compound Vowels.

Before monosyllables and accented polysyllables.

With the contracted article

* Also before *h* and *h* before vowels like *Yodh*.

THE PREPOSITION TO BE INSERTED AFTER THE ARTICLE AND THE INTERROGATIVE "¿"

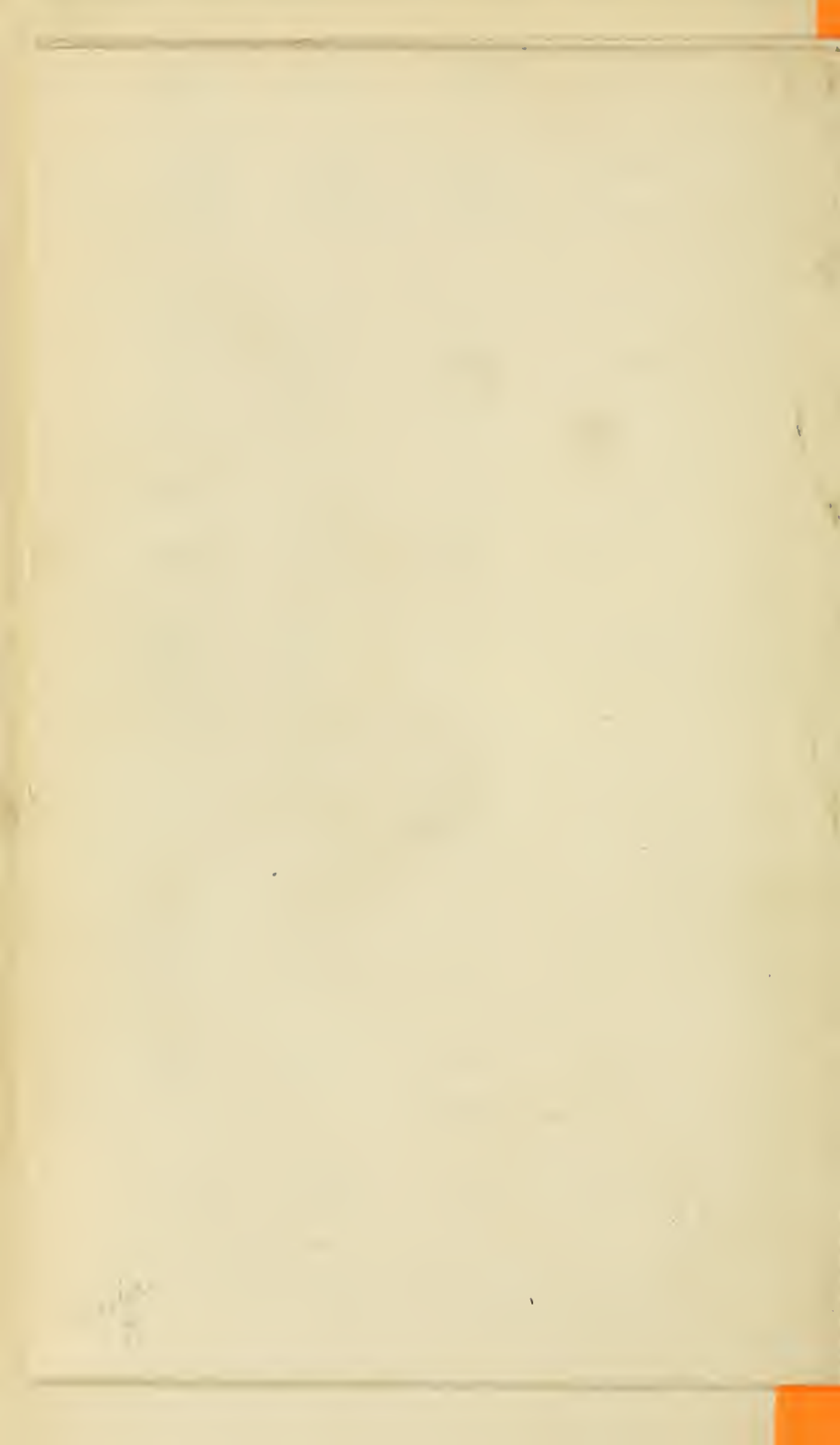
B. C. ...

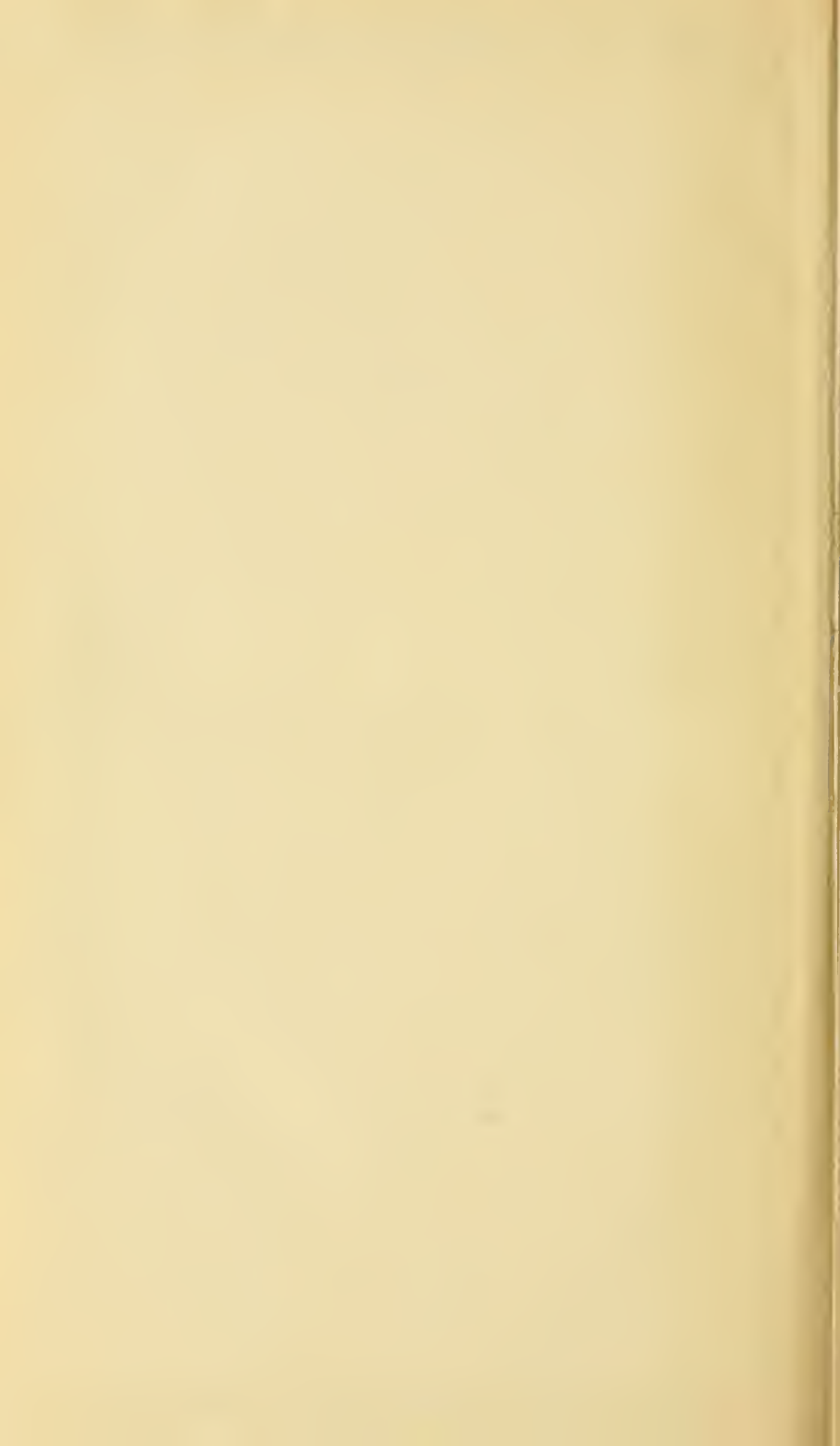
Before strong consonants,
Before *h*, *l*, *m*, *n*.

Before vowels, less consonants and strong gutturals

Before weak gutturals,
Before gutturals, etc.

* But with a *durative* accent commonly *no*





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